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Church Management

ANNIE LAURIE WARREN CHAPEL
Peachtree Christian Church, Atlanta, Georgia

DECEMBER
1949

VOLUME XXVI
NUMBER THREE

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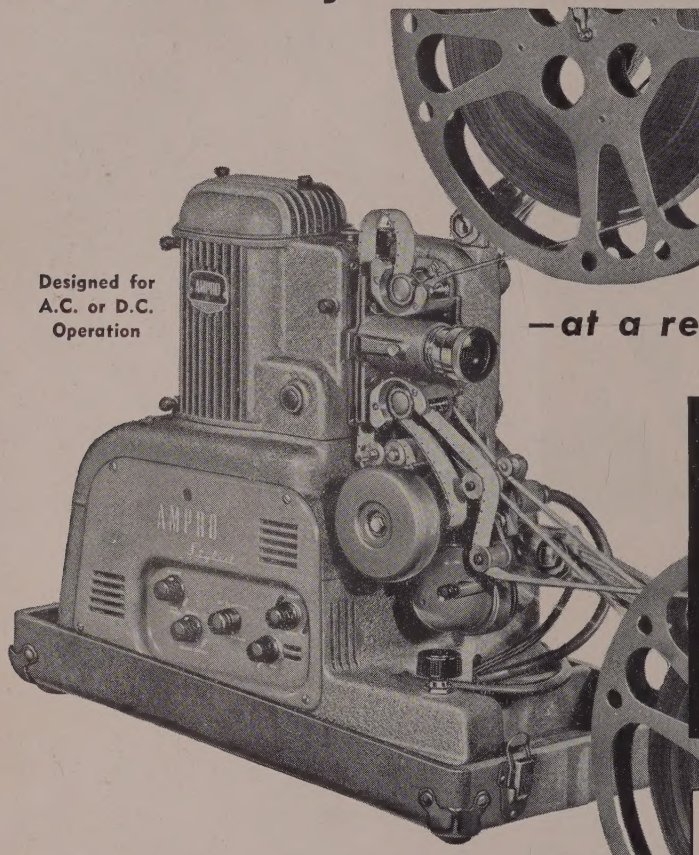

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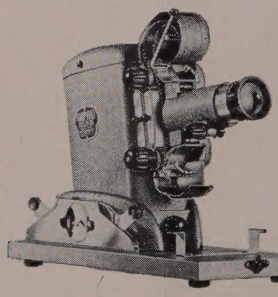

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* * *

Selfishness makes Christmas a burden, but love makes it a delight.

* * *

Christmas should be the touch-stone of the Christian way of living.

* * *

Wanting less is sometimes truer wealth than having more.

* * *

God the greatest giver; his Son, the greatest gift; Eternal life, the greatest possession.—John 3:16.

* * *

The way to world peace is a road that no nation can travel alone.

* * *

Warm your Christmas heart at the altars of the church.

* * *

Many folks are unhappy because they do not get what they want. The happy folks are those who do not always get what they want, but are happy over what they get.

* * *

May the Christmas Day when it comes find you in a mood of happy recipiency and leave you in a state of joyful satisfaction.

* * *

Merry Christmas: It will be merry if you turn out the spirit of hoard and welcome the spirit to give. To get pleasure, give it.

* * *

May the Christ Spirit be born in us on Christmas day.

* * *

A Christless Christmas is pretty much like a counterfeit dollar.

* * *

Remember the Gift presented for you in the long ago, and try to be true, when Christmas comes.

* * *

"Peace on earth" will be the fruit of the entrance of peace into individual hearts and lives.

* * *

A Christmas dinner maxim: It is not the quality of the meat but the cheerfulness of the guests that makes the feast.

* * *

If you can't succeed in making yourself as happy as you want to be, just try the experiment of trying to make others as happy as you want to be—you may be surprised at the reaction.

* * *

The three Wise Men saw the light and followed it; well they are called wise.

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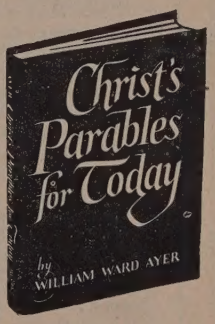

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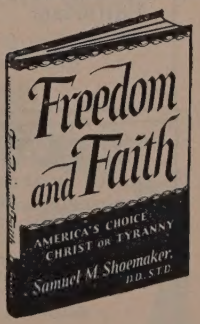
By SAMUEL M. SHOEMAKER



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THE EDITOR'S DRAWER

CHRISTMAS MATERIAL IN THE NOVEMBER ISSUE

Church Management readers have learned to appreciate the early publication of seasonal material. They know, from experience, that the November number is our Christmas issue. There may be some new subscribers who will be disappointed upon receiving this number not to find Christmas items. We still have a few copies of the November number. If you are a new subscriber, disappointed in not finding the sermonic and dramatic material for Christmas in this issue, drop us a post card. So long as copies are available November copies will be sent without cost to you.

William H. Leach.

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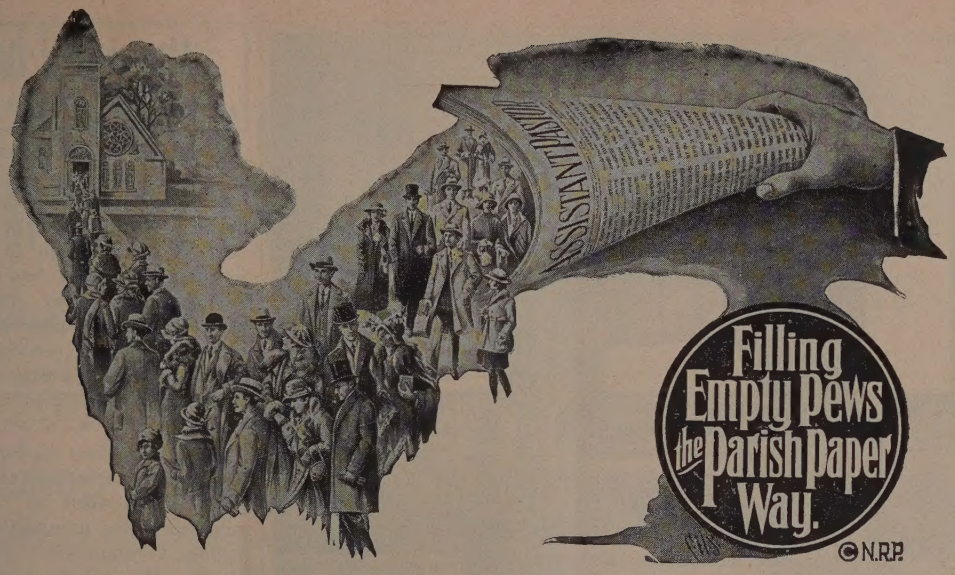

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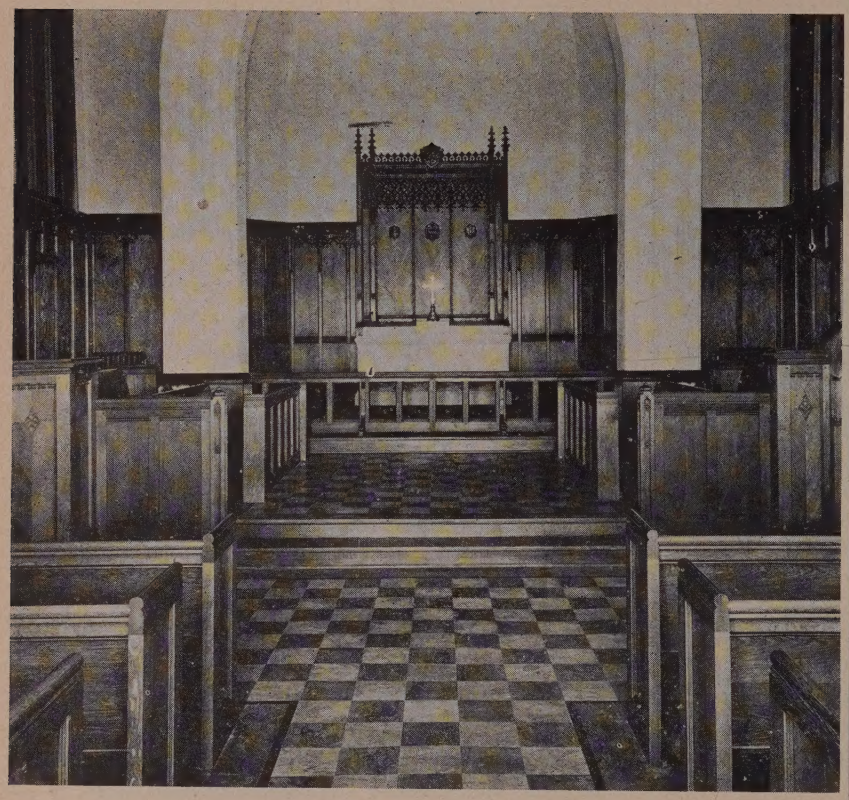

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FLOORS OF DISTINCTION

Ministerial Oddities

Collected by Thomas H. Warner

According to the English *Star*, strip cartoons, crossword puzzles and cover girls will appear in parish magazines in 1950. They are to be introduced as part of a campaign to make church journals as bright and up-to-date as modern periodicals. The project is backed by 100,000 pounds, and its sponsors have already received orders from 200 parishes for nearly 100,000 magazines.

* * *

British Baptists at their annual conference in 1949, refused to be drawn into what is described as "the holy war initiated by the Roman Catholic Church against Communism." The action was based on the fact "that millions in Russia were Baptists, and that the brethren in Russia were sincerely convinced that Communism was a protest against past privilege and the exploitation of the oppressed."

* * *

Officials of the Dulwich Grove Congregational Church in London, announced the acceptance to resign made by the Rev. William E. Allen, minister there for twelve years. The church officers' statement said: "Mr. Allen's position is that, after many years of intensive study, he has reached the conclusion that the ideals of Christian society are realized in the scientific socialism of Marx and Lenin, and accordingly has become a member of the Communist party. Many members of the church are not offended by their minister holding membership with the Communist party, but there are some who could not agree with Mr. Allen's left-wing activities."

* * *

In August, 1949, the official news service of the Roman Catholic Church announced that a fourteen - year - old District of Columbia Protestant boy had been relieved of "diabolical possession" by the prayers of a priest. Churchmen said the boy got a full medical examination before the priestly rites were used. The possession symptoms were blaspheming and shouting in Latin.

* * *

According to a report from Vatican City on August 25, 1949, "An American newspaper's report that St. Peter's bones have been found in a forgotten tomb under St. Peter's Basilica has stirred deep excitement here." The *New York Times* had reported in a Rome dispatch, dated August 7, the discovery. It said: "The secret has been so well kept that only Pope Pius XII

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVI
NUMBER 3
DECEMBER, 1949

A Bishop Is Consecrated

A FEW days ago, as a guest of Bishop Beverley Dandridge Tucker, the editor had the privilege of witnessing the consecration of a Bishop of the Protestant Episcopal Church. Nelson Marigold Burroughs, for some time rector of Christ Church, Cincinnati, Ohio, was consecrated to become Bishop Coadjutor of the Diocese of Ohio, over which Bishop Tucker presides. The service was held in Trinity Cathedral, Cleveland.

Religiously I am still a man of moods. There are times when, pressed by the details of organized religion, I wish for the simplicity of the Friends. I would welcome the Sabbath rest of Galilee; the calm of hills above.

Yet there is much that is nobling and inspiring in a service such as this which represents Protestant liturgy at its highest. In a great Cathedral, one is conscious of the heritage of the Christian centuries. Here is ecclesiastical design, art in color, form and music. In this particular service are prayers formulated by the ages, yet strikingly applicable for our day. Symbolism it may be, but it unites the man of today with the saints of yesterday.

I was interested in the references in the service which made the bishop a protector of the weak. In presenting the new bishop with a Bible the presiding bishop, reading from the liturgy says:

> Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you will not be remiss; so minister discipline that you forget not mercy; that when the chief shepherd shall appear, you may receive the never fading crown of glory; through Jesus Christ our Lord.

Again a question is put to the candidate.

Will you show yourself gentle, and to be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

One's imagination is active at this point of the service. He goes back to the old feudal days when the strong had little care for the weak. It was the church and the good priest who extended charity and mercy.

There were some features in this service which I think were peculiar for the Protestant Episcopal Church. There was the offering which was received, not for the expenses of the service of consecration, nor the work of the diocese, but for the World Council of Churches. This was again emphasized in the sermon preached by Bishop G. Ashton Oldham, Bishop of Albany.

The local papers gave plenty of space to the service but not enough, I think, to Bishop Oldham's sermon. It struck fire at two points. One was its spirit of ecumenicity; he pleaded for a reunion of the divided body of Christ. The other was his comments regarding the possibility of a third world war.

"You can't destroy an ideology by force," said the Bishop. "Should a world war come, God forbid, yet to which we seem to be inevitably moving, it will not destroy communism, but leave a ravished and impoverished world as a natural breeding place for communism and despair."*

Cooperating in a service of this nature one gets the feeling that he has suddenly become a part of the Christian centuries and is newly convinced of the strength of the church. Christianity certainly should try to sustain the spirit of Galilee and the apostolic age. But it has been building through the ages. One is conscious of this as he participates in an historic. I am grateful to that stalwart, yet modest and democratic churchman, Bishop Tucker, whose Christian personality has so influenced the life of our community.

*My apologies to Bishop Oldham for an inaccurate quotation. I am typing from memory. But I am sure the quotation gives the substance of his statement.

Old Profession Under Modern Pressures

(Yes, It's a Frankenstein)

EVERYWHERE the editor goes, ministers make the same complaint. "We work under too much pressure." If one goes into details, we find that the average pastor has been adding many duties to his life and has found little opportunity to throw off any. He is under pressure from his own denominations; from the interdenominational projects; from social agencies in his own community. He is driven, harassed and tired. He longs for a chance to study—to relax—to let up. But the opportunity does not come.

I think that it is a true picture. Preachers work under too much pressure. The only duties which have been dropped from his schedule compared to the past generation are, perhaps the evening service and the prayer meeting. But where these two have been omitted from the schedule, they have been followed with many committee meetings, youth work, organization leadership and other things.

I wish I could tell the wearied minister how to free himself from the pressures. But it is not an individual problem. The ministry, a heritage from the old priesthood is, perhaps, the oldest profession in the world. Yet we are but babes in the woods when it comes to the mastery of time. In the complexities of modern life most any business, even organized labor does a much better job of adjusting itself to the modern world. The cure of the situation will only come with a church with sufficient vision and courage to appraise its entire structure including personnel in the light of our day.

Yet, there are some simple techniques which the individual minister can use to reduce the tensions of his own life.

Goat Feathers. A generation ago these were defined as the feathers one accumulates by being the willing goat of the community. The ambition to be of community service has led many ministers to a feather-gathering experience when they should be accumulating something worth-while. The entire thesis which maintains that clergymen need to be "joiners" in order to make helpful contacts is open to question. The minister might profit more, and I am sure that his church would, if he could convince himself that he has a full-sized job and that he cannot be taken away from it for every movement which comes along.

Too many laymen still feel that the minister's tasks require little time. We preachers are largely to be blamed for the concept. Our willingness to leave our major task at every beck and call is a pretty good indication that we, ourselves, do not take the work of running the local church too seriously.

We had a clergyman in our town some years ago who boasted that he had never missed a home game of the Cleveland Indians. He used to carry a little radio and listen to announcers as he sat in the grandstand. He wanted to get some publicity for his experience and asked for an introduction to the religious news editor of one of our papers. I urged him to drop the idea.

"For heaven's sake," I told him, "don't do anything to give the impression that the average minister can find time to attend every baseball game."

People do not need much encouragement to reach such conclusions.

Local Church First Job. Then it will help if he will sell himself the idea that his principal task is to give a good ministry to his own local church. Even the simplest church is a complex organization. The minister needs time for his own study and preaching. The responsibilities for counseling are growing every month. This philosophy will not be popular with the district superintendents, the denominational executives, the bishops or the moderators. But it will be appreciated by the local church.

The minister should not be disloyal to his denomination. But he still has the rights of an individual. He has the responsibility to use what judgment he possesses on the denominational programs which are passed on to him. He may be amazed at the intricacies of denominational offices. He tries to comprehend the multiplicity of offices created, the secretarial staffs, the traveling expense account, the millions of pieces of printed publicity. This is probably the one thing he never will understand in this earthly life. It is one of the mysteries reserved for the blessed region beyond the grave.

But it is certainly no heresy for a man to decide that he has one life to live and that to live it the fullest, he must narrow his activities. Saint Paul had one thing to do; he did a mighty good job of it. Most of us with less ability than Mr. Paul have a hundred things we want to do. We do not accomplish as much as he did but we do get weary and confused.

Test Each Activity. "Prove all things; hold

(Turn to page 77)

The Bible as a Basis of Great Preaching

by William L. Stidger

The posthumous publication of this article by the late Dr. Stidger will be considered an event by many of our readers. It has lain in our files for years. In the very first paragraph you sense that it comes from the era of Theodore Roosevelt—not Frankiin D. It is the distinguished author at his best. It reveals his love for the Bible. We think that Bill will be pleased that we have found this unpublished contribution of his and passed it on to our readers.

OUT of the overflow of one's knowledge of the Bible comes great preaching. Theodore Roosevelt, William Jennings Bryan and Woodrow Wilson based their great political addresses and utterances on the Bible. Bryan's famous "Cross of Gold" speech which focused the attention of the political world on him as a young man, came from the Bible.

Roosevelt once said: "If a man is not familiar with the Bible, he has suffered a loss which he had better make all haste to correct."

He based his famous "preparedness" speech to America on Ezekiel thirtieth chapter and third verse. "But if the watchman see the sword come and blow not the trumpet, his blood will I require at the watchman's hands."

In the famous appeal made for the Progressive Party, Roosevelt in Chicago used a Biblical figure in this phrase: "We stand at Armageddon, and we battle for the Lord."

I stood beside him when he made his famous Panama Canal speech at the Panama Pacific International Exposition in San Francisco. I shall never forget the way he read from his manuscript and then slammed the pages down on the platform and ground as he finished with each one, as if to say: "This word is uttered for this hour and day and that's that!"

On that day he used his favorite text from Micah: "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God."

Lincoln himself was saturated with the Bible. His very style itself was sourced in the Bible.

In speaking one day of a group of slaves chained together Lincoln said: "How true it is that 'God tempers the wind to the shorn lamb.'" He was commenting on the cheerfulness of the chained slaves.

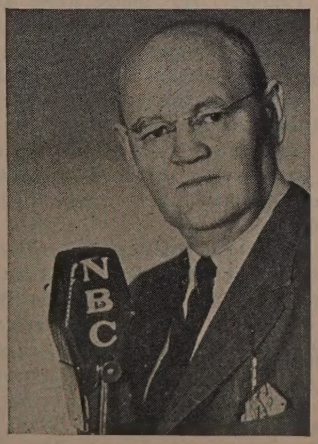
All of Lincoln's letters, his speeches, his great proclamation are regnant with Biblical texts, utterances, and key-thoughts.

These five great American statesmen and presidents: Lincoln, Roosevelt, Bryan, Lincoln and Wilson have, in a remarkable fashion won the hearts of the American people. They have been impressive public speakers, each in his own way. Each saturated his public utterances with figures of speech from the Bible; each sourced his great addresses in the Bible; each from time to time actually took texts from the Bible.

Therefore if the great statesmen of this nation have found it effective to source their great preachments in the Bible why not the ministry?

In Dan Crawford's *Back to the Long Grass* there is a story about the natives of Africa calling Livingstone a "God's Book Man." This is what every preacher ought to be: *A God's Book Man.*

He may use Dramatic Book Sermons as one of his vehicles of preaching; he may be known from shore to shore as a Book-Preacher; but he ought also to be known not only as a Book-Preacher; but also he ought to be known as a preacher of THE Book.



The Late William L. Stidger

I

The Bible Is an Inexhaustible Source of Texts and Thought

There is a gold mine in California which is in Grass Valley. They call it The Imperial Gold Mine. I like that name.

I visited this gold mine in 1915. They told me that they had been taking gold from that mine for more than fifty years but that more gold had been mined from it that year than in all of its previous years put together. So is it with the Bible.

The Bible is an inexhaustible source of sermon-thought and text. It is a diamond field of text-nuggets. It is an inexhaustible ocean of human experience; it is an artesian well of living water flowing with eternal life from the inner fountains of God.

The alert preacher will never want for a text or for a thought if he will dip into the Bible each week. He will never want for an apt text to fit any topical thought that he wants to present to his people if he sources his preaching in the library we call the Bible.

The Bible has never failed me. I have never opened its pages since I have been in the ministry that I have not turned to a text that has gripped my soul. One need never go outside of the Bible for preaching unless he desires. In its single texts, in its poetry and parable, in its drama and fiction, in its human interest story and its historical pageantry, in its prophesy and its preaching, it is inexhaustible.

II

The Bible Has a Universality of Appeal

Using texts from the Bible helps to get what Lorado Taft calls "The Hint of Eternity" back into preaching. Most of us preach with our own age in the scope of our horizons when we ought to be preaching with the ages in mind. The Bible will help to get that reach into our utterances. Dr. Fitch speaks of the "frantic immediacy" of our preaching. The Bible will help us to get away from the frantic immediacy. It has the universal and the eternal in mind in its utterances and in its scope.

The Bible is frankly honest. Rupert Hughes and a few of our modern real-

istic writers in the school of biography bring to us George Washingtons who were pock-marked, who swore, and had affairs with women, and who were not plaster-Paris Saints. These modern realists think that they have discovered something new but the Biblical writers preceded them and foreshadowed them many centuries ago. They wrote the truth about the Biblical characters, good and bad. Harem, and intrigue, and hatred, and murder, and pillage, weakness and strength. They wrote of Samson's love affairs, his shorn hair, and his blind eyes with as much frankness as a Rupert Hughes writes of Washington's pock-marks. This gives the Bible all the more strength as a background for great preaching. Its universality, its honesty, its unwillingness to gloss over facts to make its heroes plaster-Paris Saints.

Stricklan Gillilan has a simple verse which expresses this universality of the Bible in its application to human problems, and its far reach.

He calls it "The Book for All Time" and it appears in *Including You and Me*, and I use it by special permission of the author himself:

"There never was a trouble yet," I've
heard my mother say,
"That wasn't mentioned in this Book I
study every day.
There never was a crisis in a human
life, I'm sure,
But has its prototype in this—the Book
that must endure."

She doesn't say things to me now—
that mother wise of mine—
At least not with the sort of voice she
did. But clear and fine
I hear her admonitions just as plainly
now as when
She read to me the same old things,
again and yet again.

I didn't know it sank so deep—the wisdom she imparted.
It took the years—relentless years that
left me heavier-hearted—
To show me how her words and voice
I thought I slightly heeded
Were stored to give my later life the
things it sorely needed.

And now, when in a hotel room, I take
the little Book
The Gideons—God bless them!—gave,
I reverently look
Through page on page and find therein,
to my profound surprise,
Full proof, through this great wonder
Book, that God's all-seeing eyes

Foresaw that day—that very day that
was so new to me,
And had discoursed, through minds inspired, on all that I should be
And do, throughout the crisis that had
seemed to me unique!
How marvelously, down the years those
wondrous pages speak!

And strangely, things I read in there,
sound different, somehow,
From ordinary printed stuff. And hence
my little vow
That I, both for my mother's sake, and
for my own sake too,
Will search the Scriptures every day—
they tell me what to do!"

And, for the same reason: because the Scriptures are universal, honest, true, helpful in every experience of human life, might the preacher take a tip from the poet and help his people to solve their problems.

III
The Bible Source Gives the Text a Note of Authority

I am not a stickler for using a text.

I am as willing as any preacher or teacher can be to abolish the text as a starting place if there is any good reason for it. I am not a slave to tradition.

But I do know that the use of a text gives a certain note of authority to a sermon.

A few years ago there was a series of articles in a certain American magazine called "Blasting at the Rock of Ages." It was in the days of the so-called higher criticism, when theological seminaries which were attempting reverently and scientifically to get at the truth, were the center of blind hate. A literal interpretation of Biblical texts without any attempt to find out what those texts meant to those who uttered them, and to those who heard them for the first time, was running rampant. A literal interpretation of a certain text without any reference to its setting in a chapter or a book; or its connection with its day was the accepted thing. Then there came the era when reverent and well-trained men delved into the past to get the truth. That day has passed and the Bible is stronger now than it ever was because of that research. Therefore, it is true, that even with more of a note of authority than ever a text from the Bible comes.

Jesus himself quoted from three of the great books of the Bible in his preaching: Deuteronomy, Isaiah and the Psalms. He quoted from these books because it gave a note of authority to his preaching.

They said of him "He preached as one having authority." So will it be said of men of the ministry in this day, or in any day, that they "preach as one having authority" if their preaching is sourced in the Book of Books.

I have not forgotten that novelists, poets, dramatists, have sourced some of their great productions in the Bible. This is true of Shakespeare, Tennyson, Milton, down to the most modern writers of this day and age. I remember one year noting that fifty books had taken their titles from the Bible.

They do this because the Bible gives a note of authority to creative work.

IV
Preaching Values of the New Translations

The new translations are effective.

Alfred Noyes, when speaking in America, said that preachers often "Mumble words that would wake the dead when they read the Bible."

Such is the tendency of many of us. We are so familiar with the beautiful literature and the exquisite English of the King James Version that it is repeated by rote, as we mumble or mouth the creeds.

It has ceased to have any meaning to us. It has died on our lips.

The use of the new translations will lift us out of this rut.

I illustrate:

In the King James Version, Revelation twenty-two, six says: "Blessed is he that keepeth the sayings of the prophecy of this book."

That sentence is ambiguous, it is circumlocutory. It is meandering.

The Moffatt translation reads: "Blessed is he who *holds to heart* the words of the prophecy of this book."

That single phrase pictures a man holding the Bible to his heart literally and figuratively. That new translation makes that sentence live anew. It illustrates what I mean by the use of the new translations.

The best book on this group of new translations is Dr. Halford Luccock's *Preaching Values in the New Translations*. I cannot commend too highly the use of this book, for the sake of variety in preaching, for the sake of emphasis, for the sake of compactness, and impact of a certain text which has been put into understandable modern phraseology. I want to illustrate by quoting several texts as they are translated in the new translations:

"Why do you note the splinter in your brother's eye and fail to see the plank in your own eye?—(Matthew 7-3—Moffatt)

"I did not come to invite the pious but the irreligious."—(Matthew 9-13—Goodspeed)

"Do you know that the Pharisees were *shocked* to hear you say that?"—(Matthew 15-12—Goodspeed)

"So he told his disciples to have a small boat ready; it was to prevent him being *crushed by the crowd*."—(Mark 3-9—Moffatt)

"We do not know where this fellow comes from."—(John 9:30—Weymouth)

These few illustrations will serve to show the terrific impact of these ideas when they are put into modern phrases. Maybe we shall catch some of the "Lost Radiance" or "The Lost Impact" of these texts if we read and use the new translations in our preaching.

V

Jesus' and Paul's Use of the Bible in Preaching

Paul and Jesus were great men to source their preaching in the authority of the Bible. We can well afford to study their methods.

Paul was not only a great preacher, but he was a great organizer, missionary and money raiser. He had the same problems that we have. He met them in a most practical fashion.

Paul was a great hand to write letters to his people. That is a good modern method. Few preachers use the mails enough to keep in contact with their people.

Marriage anniversaries, commencements, hours of trouble in homes, personal letters such as Paul wrote, make an unforgettable impression on people in these days. A letter to a little child makes that child a friend for life, because children seldom get letters through the mails.

Paul started his preaching with things in which people were interested. He started with a statue to the "Unknown God" in his famous Mars Hill Sermon. Paul watched the races, and wrestling matches, and games for his illustrations and sermons. Jesus did the same thing.

When he was talking to shepherds he used figures of speech about sheep and sheep-folds; when he was talking to farmers he talked in terms of seeds, and harvests, and threshing floors, and barren fields; when he was talking to mothers and wives he talked about bread, and leaven, and household duties, and tasks. He talked in the language that people understood. He referred to his so-called sermons as "These sayings of mine."

In his use of the Bible Jesus often said: "It hath been said to you by them of old but *I* say." This was his negative use of the Bible. He also had an affirmative use of quotations from the Old Testament books. His affirmation was in a sense a fulfillment of the prophesies of the Old Testament. We, too, must use history and not scorn the past.

It is interesting to note how Jesus used modern methods, or, rather, how some of our modern methods have the authority of Jesus back of them.

We have talked a lot about "Story Sermons" which means the use of such stories as the stories appearing in "Beside the Bonnie Briar Bush," Kipling, Poe, O. Henry, VanDyke, and others as the background of sermons. This is a valuable medium of preaching. We find that Jesus used the short story sermon in his parables.

We have talked about Food, Faith and Fellowship Nights. We find as a source of authority for this modern method that Jesus first fed people, cured their blind eyes, their deaf ears, their palsied limbs; and then preached to them. He fed them first. He told them a story. He answered the world-old cry of "Tell me a story" with his immortal "Once upon a time" — "It hath been said to you of old, but I say unto you—"

Paul and Jesus were moderns. We must learn from them a new approach to people in our present-day preaching.

VI

How to Use the Bible in Preaching

Know it in the original if possible. Know the Hebrew and the Greek.

There is no perfect substitute for this knowledge.

However, if one has not had the privilege of knowing the Bible in the original languages, there are innumerable commentaries and dictionaries for his use, from which he may approximate a knowledge of what certain texts and passages mean through second hand knowledge of specialists.

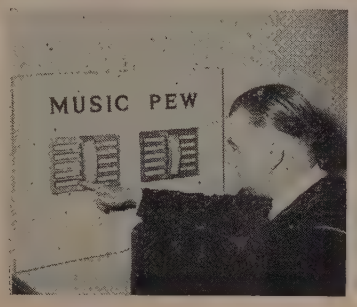
Read good books about the Bible. Every month sees such books pouring from the presses of America. There is an entire literature about Jesus and Paul and the New Testament as there is of the Old.

I have emphasized elsewhere the modern method which I call The Dramatic Book Sermon. I suggest that we preach dramatic book sermons on the books of the Bible.

Hosea would make a great dramatic

(Turn to page 18)

How to Use the Music Pew



Dr. Sneed In the Music Pew

THIS is something new to us. The First Methodist Church of Los Angeles has its "Centennial Prayer Chapel." In it is a music pew. J. Richard Sneed, the minister, says that the music pew is a juke box with a college education. The meditations of some people are stimulated by religious music. To provide this the control has been installed in a panel at the pew. Recorded selections of organ solos, vocal solos, quartets and choruses have been placed in the player. In addition there are available recordings of the twenty-third psalm, the Beatitudes and the thirteenth chapter of First Corinthians.

Here are the instructions given for use of the music pew:

1. Sit in the music pew when it is not otherwise occupied.
2. Select the particular hymn or scripture you desire to hear.
3. Press the control button which plays your record.
4. After your hymn or scripture has been played, move quietly into another pew so that others may find the music pew available to them.
5. Be mindful of others always who may be worshipping in the chapel.

Help for meditation is also offered in the leaflet distributed at Centennial Chapel. For effective meditation the worshipper is advised:

1. Enter in the spirit of reverence, sit quietly, relax completely, relieve yourself of all tensions and trust God, inviting him to speak to your waiting soul.
2. Observe quietly the altar, the flickering candles, the symbols in the windows, and let your mind dwell completely on spiritual things.
3. Repeat silently to yourself any of the great scriptural passages you have learned: the 23rd Psalm, the Lord's Prayer, the 13th Chapter of First Corinthians, and "think on these things."
4. Affirm silently the declarations of faith in any of the creeds which you know, and repeat silently any of the prayers which you have learned.
5. Forgive fully and completely any who may have done aught against you, even as God through Christ, forgives you and holds no sin to your charge.
6. Read from the *Book of Worship* found in the pews, the directions for which are on another page herein.
7. Hear hymns which bring you spiritual inspiration by touching the remote control selector button in the music pew, instructions for which are found herein.

Finally there are suggestions for use of the *Book of Worship*. Some people may not be familiar with the book. The leaflet tells where to turn for help, as follows:

	Pages
Prayers for All Occasions	123-137
Affirmations of Faith	138-140
Salutations, Ascriptions	146-147
Scriptures for Readings and Prayers	263-285
Daily Reading and Meditation	286-323
Family Prayers	324-327
A Treasury of Prayers	328-364
Graces	365-368
Prayers for Leaving the Chapel	148-149

Modern Application of an Ancient Art

by Carroll E. Whittemore

The author who heads Carroll Whittemore Associates, Inc., of Boston, has made many contributions to the wealth of the modern church. He has the historical knowledge and aesthetic sense to appreciate the beauty of worship. His application of engrossing in the books of memory is a fine adaptation.

ENGROSSING and illumination are ancient arts. They originated in the early Middle Ages with the monks patiently and laboriously copying the early Christian manuscript with deft and facile hands. All of the manuscripts were engrossed, but special pages, introductory and other, were often highly illuminated. Many of the exquisite and precious early books are collectors' items. Nevertheless it is quite possible for modern artists to engross more accurately than the monks of old.

Years of patient experience are required to perfect the skill to do this artistic lettering. There is no substitute for a carefully executed hand-lettered certificate or record. To achieve the result pure gold is blended with a variety of colors of ink, and these are applied on sheepskin or fine parchment. Sheepskin is used for certain individual pages, but inasmuch as it contracts and expands with atmospheric conditions it is impractical for use in a whole volume.

In our Books of Remembrance we use an imported certificate paper, which experience has proved to be most serviceable. Our distinguished engrosser has not only studied his art for many years but he has done hundreds of engrossments before attempting our special books.

The Book of Remembrance is a handmade specially engrossed and illuminated leather-bound book, available in any size desired. The usual book is approximately 11½ inches wide by 15½ inches high and about one inch in thickness, and consists of approximately 100 pages. The usual arrangement of the interior of the book is, first the presentation page, secondly the introductory page with specifications by donor or committee as to its use and specifications with respect to gifts, thirdly (optional) a history of the organization not only of the present building but of all the buildings since the founding of the church, and fourthly a page listing gifts to the church as far back as there are any records.

This arrangement has proved more practical than listing by subdivisions of the church. Thus, a person who might have given a pulpit fifty years ago to the old church building would be recognized and honored. By such recognition donors feel that they are not forgotten even though their gift wears out, and the name of the loved one memorialized is not forgotten. The sections from page four on list all gifts to the church with one exception, namely, sums of money bequeathed as legacies or donated outright. The gift committee, if one has been designated, or the donor, should suggest what constitutes a money gift. If a ten-dollar gift is considered worthy of individual notation in the Book of Remembrance, there will not be enough pages to record all such gifts. Moreover, the book will have lost its significance and in a short time it will have to be replaced. However, if a class of junior boys work hard through the summer and collect ten dollars and give the sum to the church for a special purpose, this gift might well be considered noteworthy. The special section for legacies and cash gifts should be separated from the other pages and kept in the back of the book. It is possible that there may be other societies in the church which have special funds, such as the Deacon's Fund.

The Book of Remembrance usually is placed in a repository in the narthex of the church. Ordinarily a custodian or a committee is appointed to see that the book is opened each Sunday and closed at the end of the day; this is an important consideration. People feel that their gifts are appreciated and are not overlooked. Moreover, the names of their loved ones and their own are on display several times during the year and are thus permanently honored. When possible the book should be preserved under glass and illuminated. During the first week the cover is shown, the following week the first page, the next week the second page, and so on throughout the year.

Special Gifts Committee

Preferably the donor or the church, if the church gives the book, should recommend that a special gifts committee be put in charge of the Book of Remembrance, or, if this seems infeasible, the book should be the responsibility of the trustees, the deacons, or the vestrymen. As long as a special committee has responsibility for it and decides what does and does not go into the book, it will retain its value undiminished through the years. It is very important that this book be highly regarded that it may attract other gifts to the church.

Binding and Paper

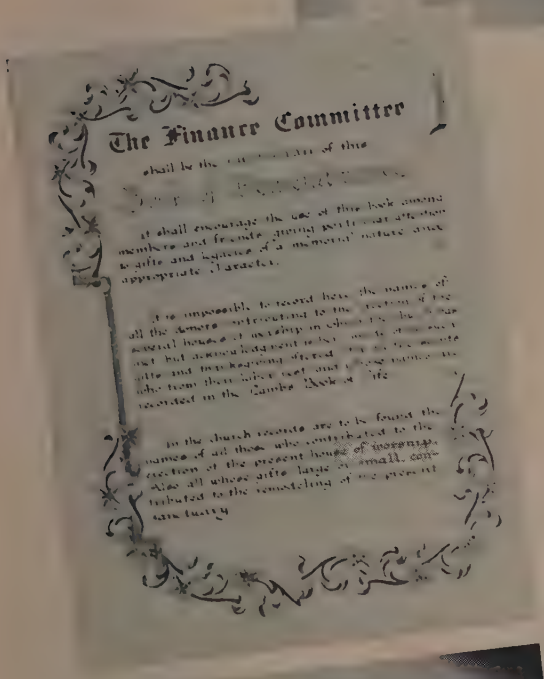
The covers on the Books of Remembrance are of imported Turkish morocco. This goatskin is at present very scarce, and evidently will become more so. The advantage in using goatskin is that it is not affected by atmospheric conditions. If the church is warm and dry or cool and moist this cover will remain in the condition in which it is placed in the church. The lining of the book is of elegant silk as is also the facing page opposite both the inside and outside lining. The gold hand-tooling on the front cover, back cover, spine, cover edges and inside of the covers for about one-half inch is skillfully done by master craftsmen. Persons not wishing such an elaborate book can select a similar binding in domestic leather.

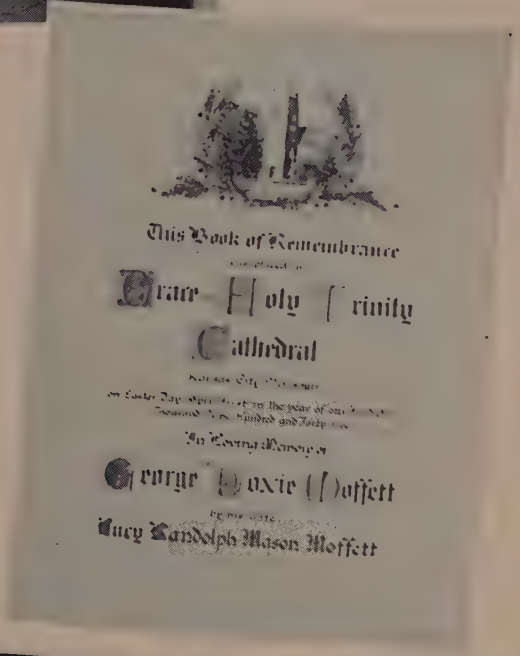
The paper that is used in the books is usually English Charing handmade certificate paper, deckle-edged on side and bottom, and gold-leafed at the top. When Charing paper is not available, a similar type of handmade certificate paper, Invictor, can be used. This also comes from England.

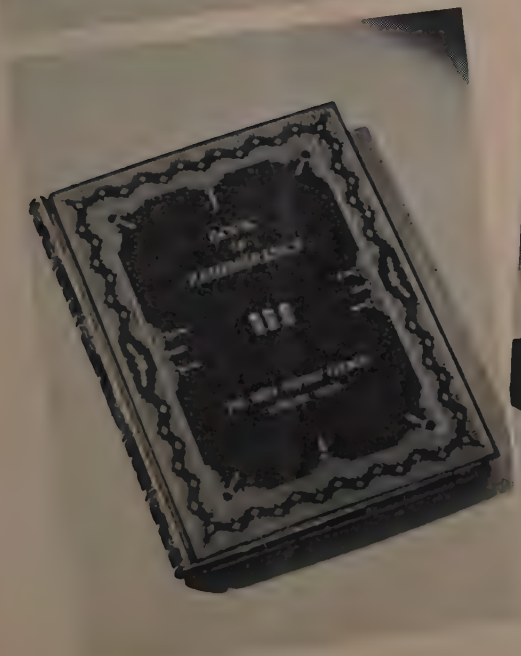
Repository

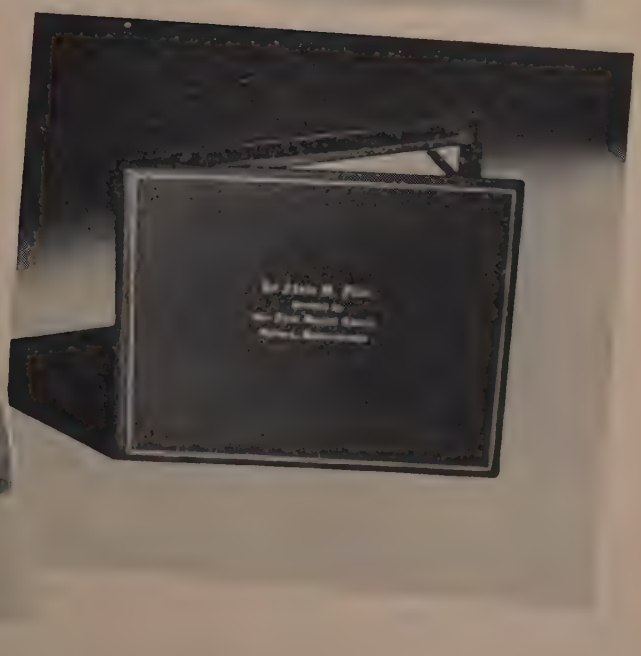
A repository is essential with any of the books. One can be made by removing a section of wall under a staircase, in any hollow wall, or in a space occupied by a closet. Into such a repository a sort of box should be inserted, which may be lined with velour. On the front of the box there should be a frame with hinges, lock and plate glass. Above this, but inside the repository, a fluorescent light should be installed.

If finances allow, it is of course de-


The Finance Committee


This Book of Remembrance
Grace Holy Trinity
Cathedral
George Foxie Moffett
Lucy Randolph Mason Moffett





sirable to purchase a free-standing repository fashioned by a professional craftsman. (See illustration.) The shelf-type would be attached to the wall. This is dust-proof, with fluorescent light and lock and key. An advantage of the open type is its intimacy. If it is desirable to emphasize this intimacy, a custodian can always be present to prevent handling of the book and possibly soiling it, and to lock it up after the service. The closed type has plate glass in the top which will stand a great deal of abuse. This can be supplied in a colonial type, which is made of grainless white wood with four coats of white enamel, hand-rubbed between each coat and decorated in gold-leaf. A repository in heavy oak can be finished in any color to match the sample of woodwork given, so that in itself it will be an object of beauty in the church where it is installed.

Donors

The usual procedure is for an individual donor to give the book in memory of a loved one. He can give the entire book, and the repository, or just the book, or the first and back pages. In many instances a class in a church has given the book, or a congregation has given it in memory of a deceased pastor, or, as has been done recently, in memory of the servicemen who fought in World War II.

Service Roll of Honor

During the war years many thousands of honor rolls have been purchased. Now that the war is ended, churches will want to preserve these rolls permanently. An excellent form of preservation is a Service Roll Book, containing the names and records of servicemen and women. It may occupy a place of honor in the church as a memorial of permanent beauty and significance. A number of churches have their Book of Remembrance with one section of the book devoted to the men and the women of World War I and World War II. In this way the book really becomes a Book of Remembrance, inasmuch as it is remembering not only the gifts to the church but the gifts in terms of service, and of lives given for country. (See illustration.)

Other Engrossments

Often the local church or parish wishes to honor a pastor, a rector, a superintendent, or someone who has served loyally for many years. Often, too, a sum of money is available for such a purpose. A resolution by the membership of the church, beautifully bound, may mean far more to the faithful steward than some expensive tangible gift.

IF YOU MARRY A ROMAN CATHOLIC

AMONG readers of CHRISTIAN HERALD, as among Protestants generally, there seems to be some confusion relative to what is involved when a Protestant contemplates marriage to a Roman Catholic. We reprint below, without comment, the "Prenuptial Contract" which has to be signed by the non-Catholic party to such a mixed marriage.

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage, and consequent change of status of the hereinafter-mentioned Catholic party, and I, therefore, hereby agree:

1. that I will not interfere in the least with the free exercise of the Catholic party's religion;
2. that I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;
3. that all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;
4. that I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard;
5. that no other marriage ceremony shall take place before or after this ceremony by the Catholic priest.

In testimony of which agreement, I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof.

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(Please hang up in your room)

WHAT INTERMARRIAGE MEANS

Dr. William B. VanValkenberg, 175 Sea Shore Camp Grounds, Biloxi, Mississippi, a Methodist minister who felt so strongly that Protestant young people should know what is involved when they marry a Catholic, that he has prepared a cardboard plaque with the pre-nuptial contract required to be signed by the non-Catholic party involved. This plaque is reprinted from a Christian Herald article and is available at cost of $1.50 a dozen sent to the above address.

GEARED TO A PURPOSE

Existence, to be successful, must be geared to a serious purpose. One of the most valuable diamonds that ever came from South Africa was discovered in an unusual way. A prosecutor bought it for a few pennies from a native boy who was using it for a marble. One of the most precious stones in the world used as a plaything rolled about in the dust! What an awful waste, one says to himself. But not nearly so tragic a waste as something we see every day; an individual who uses his life and his youth as a plaything, who takes the greatest gift that Almighty God can bestow upon him, and turns it so far as he can into a good time. "Set before you the highest goal," says Jesus, "for no man yet ever went further or climbed higher than the goal at which he aimed." Mrs. Asquith in her autobiography says that one day when a child she met a ragged tramp in the hedgerows while she was taking a walk. Captivated by this strange companion she put to him this interesting question: "How do you decide which way to go?" And the man made this very significant answer, "I always go with the wind at my back."

If we were looking for some complete and pithy diagnosis of failure and misery, we could not find anything more to the point than this: "I always walk with the wind at my back." From *Quit You Like Men* by Carl Hopkins Elmore; Charles Scribner's Sons.

Messages of the Great Novelists

Hugh Walpole—Prophet of Courage

by Albert D. Belden

This is the first of a number of studies of the great novelists of our generation. Dr. Belden is attempting to show the spiritual import and value of this work. Other novelists to be considered will include John Galsworthy, G. K. Chesterton, James Barrie, Joseph Conrad and others.

HUGH WALPOLE is a good instance of an artist who mixes the two qualities of superficiality and profundity. He knows how to be entertaining and to skim lightly over the surface of things—in fact, he has said "a novel seems to be quite simply a business of telling a story about certain people whom the writer attempts to make as living as possible."

Nevertheless, he knows how to plunge you suddenly into giddy depths and rush you up stupendous heights. Walpole realizes that the public must have its mirror and it likes its mirror just simply and solely reflective, and in order to get his public, Walpole is determined that some of his characters shall be of that type; but he cannot escape his own genius, which repeatedly leads both him and his public into the great depths.

Hugh Seymour Walpole was born at St. Mary's Parsonage, Nankin Road, Auckland, New Zealand, on March 13, 1884. He was the son of the Rt. Rev. G. H. S. Walpole, who later became the Bishop of Edinburgh. He was educated at King's School, Canterbury, and Emmanuel College, Cambridge. He was unmarried, and is credited with the statement that "a bachelor who is forever travelling needs a home far more than a married man who is forever staying in the same place." He died in 1941 on June 1 from over-exertion in a War Weapons Week effort. He had been knighted in 1937.

During the first World War he served with the Russian Red Cross and won the Georgian medal—and, incidentally, his extensive knowledge of things Russian.

The latter part of Hugh Walpole's childhood was spent in Cornwall, and it is upon that early knowledge he has drawn so effectively in *Fortitude*. It is, indeed, easy to trace a very free drawing upon his own life in many of Walpole's novels.

Turning to the characteristics of his work, we notice particularly: (1) The ruthless but sympathetic delineation of character, as for example in *Mr. Perrin and Mr. Traill*, in *The Cathedral* and in *The Old Ladies;* and (2) the predominance of the tragic note. There is little humor in Walpole and a decided tendency to see something almost final in the tragedy of life. We shall glance, a little later at his thesis of courage, but undoubtedly it colours the whole of his outlook upon life and humanity, and causes him to see suffering as not only an inevitable strain in life, but even a desirable one. There is indeed in Walpole an almost entire absence of what one might call Utopian anticipation. It is the struggle and strife that he stresses, and one suspects that he reads a deeper depth into every tragedy, and a fiercer pang into every agony than is in reality present. It is possible, of course, that Mr. Walpole might say of this statement what he has said already concerning critical opinions: "The trouble is that one's faults are part of one's work, nothing can eradicate them, and if you improve in one direction you probably lose in another. I like to have critical opinions, but they are not, I think, of much creative value." Mr. Walpole is much too tragic!

The third characteristic is his great love of childhood and childhood's years. Doubtless the psychoanalyst would suspect considerable unhappiness in Walpole's own childhood. Of this we have no information, but a clergyman's household, an Anglican clergyman's household particularly sixty years ago, might not by any means be the happiest place in which to be reared. It is a wonderful testimony, however, to Walpole's power of sympathetic projection and spiritual imagination that he has written with such sublime fascination of the experiences of the child, particularly, of course, in *Jeremy*, but also, and in some respects even more delightfully, in *The Golden Scarecrow*. The thoughts and fears of a boy are wonderfully depicted again in *Fortitude*. One would suspect Walpole in all this of a pathetic harking back to the early days of life, but this he expressly denies, writing of "the best age" he has said, "As every age hitherto has in my experience been better than the age that precedes it, I gather that if physical health continues, life steadily improves because of the increased experience that one gets from it. So long as one has work one enjoys, friends, and a perceptive eye, I cannot conceive that any age can be other than absorbing."

The fourth great characteristic of Walpole as novelist is his passion for adventure. In many respects *Fortitude* is the best reflection of Hugh Walpole himself that any of his books provide, and the thesis presented there is that for certain souls at least it is positively wrong to settle down comfortably to life, and that only adventures involving risk and pain and turmoil of spirit can bring out of the soul the development of its true powers. This is the aspect of life that Walpole finds fundamental. The fact that he very decidedly limits himself to this is perhaps a gain to his readers in that it stresses that aspect in a way which has great value and inspiration. The danger arises, however, of its being taken as the last word about life and as dooming the sterner spirits of humanity at least to a perpetual restlessness and an everlasting turmoil.

As far as it goes, however, this liking adventure for its own sake and for the opportunity it provides to display courage, is a very fine tonic and very bracing diet for an age which is so greatly inclined to waste its strength in soft self-pity.

The fifth outstanding characteristic of one group of Walpole's books is his wonderful grasp of the mysticism and poetic dreaminess of the Russian character. In his volumes, *The Green Mirror* and *The Dark Forest*, and *The Secret City* he provides the intensely practical British public with a very valuable key to a better understanding of Russia. He sees always behind the doctrinaire politics of the Russian a profound depth of human feeling and compassion and intuitive understand-

ing, which if tapped for social and political purposes by sympathetic cooperation on the part of people having a greater turn for political affairs, might prove of infinite value to social reconstruction. In this way Walpole has made a very real contribution to the International situation by rebuking our too obviously Anglo-Saxon judgment of Russia.

Finally, it is most refreshing to find in a modern novelist of Walpole's character, a passionate, although a reserved and highly rational, religion. Walpole is a profound believer in God, which is perhaps no inconsiderable triumph for the son of a bishop!

It is in *Fortitude* that Hugh Walpole's essential "message" to his generation is elaborated. He is the prophet of "Courage." Old Frosted Moses states the thesis: "'Tisn't life that matters! 'Tis the courage you bring to it." Poor little neglected beaten Peter opens the story. It is to him Old Moses addresses the remark above.

"Now these words of Frosted Moses explained everything. It was because his father knew that it was Courage that mattered that he liked to beat Peter . . . it was good for Peter to learn Courage."

Peter has to stand a beating, however, not only from his unnatural father but from life itsef. That is the theme of the book *Fortitude*.

Here is the climax of this fine story, in the vision Peter has as he stands on the Cornish cliffs looking out to sea:

"The sky was black with clouds, Peter could see the sand rising from the dunes in a thin mist. Peter flung himself upon his back. The first drops of rain fell, cold upon his face. Then he heard:

"Peter Westcott! Peter Westcott!"

"I'm here!"

"What have you brought to us here?"

"I have brought nothing."

He got up from the ground and faced the wind. He put his back to the giant's finger because of the force of the gale. The rain was coming down in torrents. He felt a great exaltation surge through his body.

Then the voice—not in the rain, nor the wind, nor the sea, but yet in all these, and coming as it seemed from the very heart of the hill, went ringing through the storm—

"Have you cast *this* away, Peter Westcott?

"And this?

"That also . . ."

"And this?

"This also.

"And this?

"I have flung this, too, away."

"Have you anything now about you that you treasure?"

"I have nothing."

"Friends, ties, ambitions?"

"They are all gone."

Then out of the heart of the storm there came voices:

"Blessed be Pain and Torment and every torture of the Body . . .

Blessed be Plague and Pestilence and the Illness of Nations . . .

Blessed be all Loss and the Failure of Friends and the Sacrifice of Love . . .

Blessed be the Destruction of all Possessions, the Ruin of all Property, Fine Cities, and Great Palaces . . .

Blessed be all Sorrow, Torments, Hardships, Endurances that demand Courage . . .

Blessed be all these things—for of these things cometh the making of a Man!"

Peter, clinging to the giant's finger, staggered in the wind. The world was hidden now in a mist of rain. He was alone—he was happy, happy as he had never known happiness in any time before. The rain lashed his face and his body, his clothes clung heavily about him.

He answered the storm:

"Make of me a man—to be afraid of nothing—to be ready for everything — love, friendship, success — to take them if they come—to care nothing if these things are not for me—make me brave! Make me brave!"

He fancied that once more against the wall of sea-mist he saw, tremendous, victorious, the Rider on the Lion. But now for the first time, the Rider's face was turned towards him—

And behold!—he was the Rider!"

This book is Hugh Walpole—Peter Westcott is his own author. The deepest thing in life for Walpole is its discipline. Whether this discipline is for all—or only for those with capacity worth developing, is not quite clear, but the supreme qualification for life becomes Courage! Is this a sufficiently ultimate—a really adequate—view of life? I think the answer is No!

Bertrand Russell has carried this view of life as Courage to its most logical conclusion in his *Free Man's Worship*, where he claims that since the human outlook is as bad as bad can be, optimism is the grossest presumption and that all that is left to man is "to grin and bear it, and the grin must never come off." Courage—unbeatableness is the best thing in life.

But the truth and the value or otherwise of this view depends upon the motive for the Courage. If it is sheer pride of strength—then easily it may become highly objectionable—mere unteachable stubbornness and unsympathetic hardness. A "stiff upper lip" may be all very well until you happen to want the lip for smiling! *But if the root of Courage be Faith and Love, then the whole thing is different.*

Now in Walpole there seems to be some gleams of faith—

"The Fates—the Gods—They! Beings into whose hands God has put our tuition and training—vague formless objects of faith."

But Love! — Walpole knows little of that more spacious Love for Humanity that is the sublime reason for Courage. Walpole's *Fortitude* and his whole outlook, is too individualistic. It is Peter who must remain unbroken amid his beatings for the sake of his art and genius and ultimate character. But these things have value only as they contribute to the beauty of social relationship, and it is the glory of that goal of a Kingdom of God—a divine social order of Love—that is the true lode-star of human courage.

This chronic individualism of Walpole renders him very helpless before the chaotic blundering of individuals among his characters.

Maradick at Forty, for example, presents us with a number of married people who seem all to be making the worst of their partners. Individual peccadilloes and faults and sins are all faithfully reflected—but there is an utter absence of any regard at all for social forces as constraining these people to their foolish points of view and habits of life—no conception, therefore, of social remedies which by a common education in right ideas and a setting up of these and nobler traditions and policies, would react upon individuals for happier oneness in married life.

Walpole's only Utopian book—*Harmer John*—is spoiled by the same crass individualism of the hero. No man these days has the right, or the need, to go crusading single-handed against social injustice and wrong—he has no right to waste his resources that way. Let him find his group—his working unit of social change and his strength is multiplied accordingly and victory much more certain. Courage is justified only in the service of the love that is universal—the love of Christ for all men.

Ministerial Oddities

(From page 6)

and not more than half a dozen top Vatical officials were aware of the discovery."

* * *

According to a Cleveland newspaper, "the right arm of St. Francis Xavier, world-famous relic of the Catholic Church was brought to St. John's Cathedral October 21 to 24. Cleveland was chosen as one of the thirty American cities to which the relic will be taken on the return trip from Japan, where it was carried in May in commemoration of the 400th anniversary of the saint's arrival there as a missionary. It is on its way back to its shrine in the Jesuit Church of the Jesu in Rome."

* * *

David Walker, the fourteen-year-old American preacher, known as "Little David, the divine healer," drew 6,000 people to London's Albert Hall recently, at the close of a one-week "healing of the nation's campaign."

Signal Tabs Make for Record Efficiency

Philadelphia Church Finds That Visibility Pays

*by Lewis T. Bolger**

INFORMATION formerly contained in six different binders is now available to St. John's Evangelical Lutheran Church, Philadelphia, Pennsylvania, officers on two cards. Because these cards are housed in a visible index pocket facing each other, the six-part record is actually in one convenient unit.

And because signals (vari-colored celluloid tabs) are used to denote such things as contributions, visitations, the month of last communion and whether applying to original or transferred member, the work of keeping the card system up-to-date has been reduced from that of a time-consuming and tedious chore to a simple matter of making a few notations or moving a signal tab along a handy margin scale chart.

Although St. John's recently moved into its new building, it is worthy of note that church officials were aware of the need for simplification—and protection—of their important Membership Record. The investment of several hundred dollars for a modern cabinet and some 2,000 special pre-printed card forms was made in spite of the heavy drain the new-building program had placed on church finances.

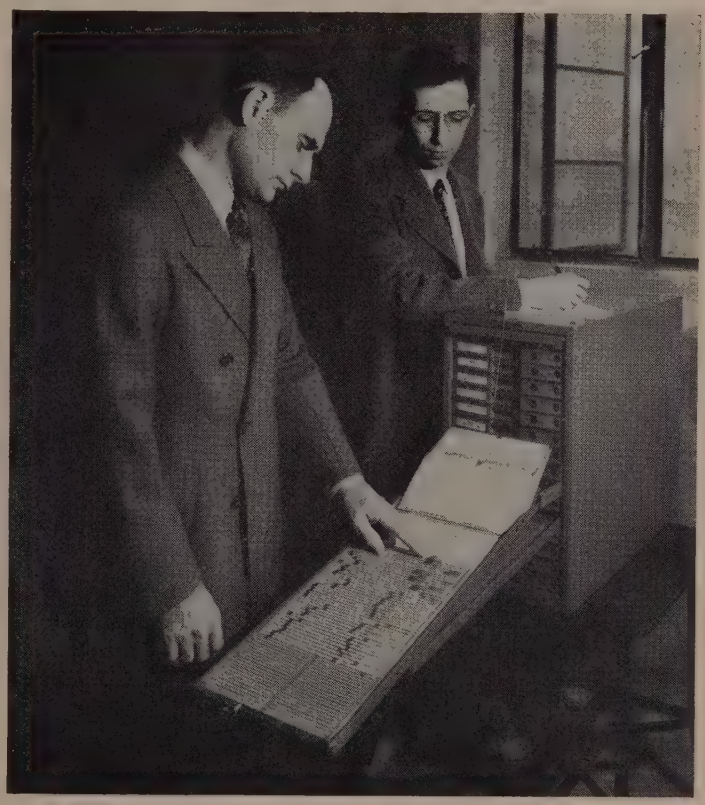
In adopting a special-form Kardex system and fire resistant Kardex cabinet, the Church Council reports that the following were the primary advantages considered by the church authorities to have been gained:

1. An immeasurable increase in efficiency over the system involving the use of the cumbersome binders.

2. Protection and preservation of the records through their being stored in fire resistant equipment and in such a manner as to greatly reduce the chances of soiling and other damage through frequent handling.

3. A marked reduction in labor through the substitution of signalling devices for handwritten or typed recording of much of the information.

The new procedure provides a complete membership record, with all information pertaining to the 600-and-some members contained in handwritten or typed notations and signals on the cards. Under the old method of handling the church records the marriages, deaths, confirmations, communions, etc., were kept in six different binders. This meant that to assemble information frequently required reference to several or all of the binders—a considerable task, in view of the fact the St. John's membership records are better than eighty per cent active.



Church Officers Examine and Approve the New Six-In-One Records and Equipment

The cards, designed to provide a complete and centralized record, are two in number for each member. The first or basic card has space for the member identification and for the important dates and other vital statistics; for full church school information; the member's special activities and interests (talents and hobbies).

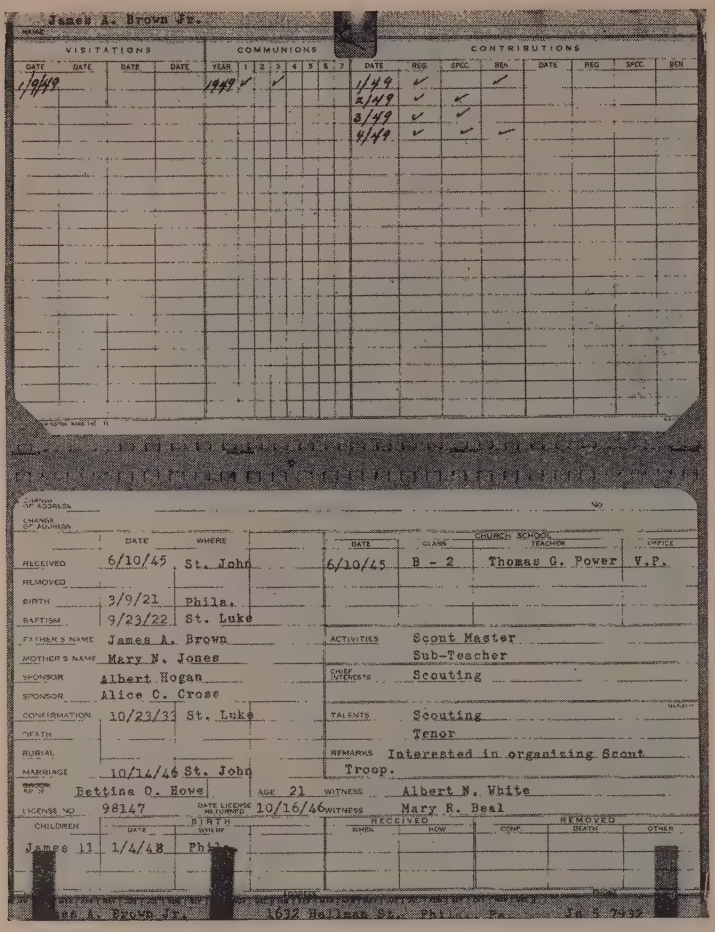
Across the bottom of this basic card, which is kept in the lower part of the pocket assigned to each pair of cards, are the spaces for the visible indexing of name, address and telephone number. Also provided in this always-visible area are two January-to-December margin charts on which, by means of signal tabs of different colors the at-a-glance information is provided as to the months of last communion and of the last visit from the pastor or other officer of the church.

The second card, which is assigned to the record of each member is in three main sections—for notation of visit dates, communions over a 20-year period, and detail as to contributions (regular, special and benevolences).

St. John's pastor and others whose duties make it necessary for them to consult and help to maintain the membership records are now able to devote more of their energies to their primary responsibilities of ministering to the people of the church. At the same time they have full assurance that their important records are in good shape.

Now when there is occasion, and that is frequently, to refer to a situation involving the whole membership, or an individual member, everything

*Writer on business procedures.


James A. Brown Jr.

VISITATIONS | COMMUNIONS | CONTRIBUTIONS

DATE	DATE	DATE	DATE	YEAR	1	2	3	4	5	6	7	DATE	REG.	SPEC.	BEN.	DATE	REG.	SPEC.	BEN.
1/1/49				1949	✓							1/49	✓		✓				
												2/49	✓	✓					
												3/49	✓	✓					
												4/49	✓	✓	✓				

	DATE	WHERE
RECEIVED	6/10/45	St. John
REMOVED		
BIRTH	3/9/21	Phila.
BAPTISM	9/23/22	St. Luke
FATHER'S NAME	James A. Brown	
MOTHER'S NAME	Mary N. Jones	
SPONSOR	Albert Hogan	
SPONSOR	Alice C. Cross	
CONFIRMATION	10/23/38	St. Luke
DEATH		
BURIAL		
MARRIAGE	10/14/46	St. John
	Bettina O. Howe	AGE 21 WITNESS Albert N. White
LICENSE NO.	98147	DATE LICENSE RETURNED 10/16/46 WITNESS Mary R. Beal

CHILDREN	BIRTH DATE	BIRTH SEX
James II	1/4/48	Phila.

DATE	CLASS	CHURCH SCHOOL TEACHER	OFFICE
6/10/45	B - 2	Thomas G. Power	V.P.

ACTIVITIES: Scout Master; Sub-Teacher
CHIEF INTERESTS: Scouting
TALENTS: Scouting; Tenor
REMARKS: Interested in organizing Scout Troop.

RECEIVED: LETTER, NOW, CONF. — REMOVED: DEATH, OTHER

1632 Hellman St., Phila., Pa. — Je 5 7932

All of the information formerly scattered through six different binders is now grouped in this two-card arrangement under the new membership record procedure at St. John's Evangelical Lutheran Church, Philadelphia.

needed for reference purposes is in one compact cabinet. Simply by glancing down the rows of visible margins at the signal tabs the church officer can select the exception that calls for attention i. e., a member not recently visited). Or if there is a plan of activity involving communications to transferred members, the selection of names is simplified through the fact all so associated with the parish are readily identified by another type of signal tab and their cards can thus be quickly singled out for such action as is to be undertaken.

In the business of handling its important membership records, St. John's is now actually following a pattern which is finding increasing favor with those in all fields of endeavor who have executive responsibility. This business procedure is generally spoken of as Management-by-Exception and it means work simplification through the providing of effectively-designed, inexpensive work "tools" to separate the individual case from the mass by means of graphic devices (the signal tabs) which, by their position and color, call for attention or action.

Bible as Basis of Great Preaching

(From page 11)

book sermon just as any modern novel would. It has all and more than the modern novel. The book of Job is a great drama. The book of Ruth, the book of Solomon, great love stories. The motion picture world has already shown us what may be done with the life of Jesus in "The King of Kings" and with the life of Moses in "The Ten Commandments." It has also shown us in the latter play what may be done to apply these ancient precepts to modern life.

The Bible is not a book of history, not a book of science, not a book of literature but it is a book about God and religion.

The wise preacher, whatever of modern method he may use, whatever of modern pulpit approach he may adopt, whatever variety he may have in his preaching "Repertoire"—and it ought to be greatly varied—will do well to remember that it is strengthening to source whatever methods he may have in the Bible, for the Bible gives him the note of authority; just as it gives a lawyer the note of authority when he quotes Blackstone.

Dr. Charles Brown in *The Art of Preaching* says: "The sermon therefore may well grow directly out of the Scriptures.

"This literature is so rich in homiletic material that the Biblical preacher need never run dry.

"Let the texts hunt you! They will find you out if you are really worth finding. You may properly go where they are. You may give them a reasonable chance to find you.

"Get your texts as right minded young women get their husbands. It might be said in passing that young women are usually merciful enough to move along the main traveled roads where the young men are, and so the men do succeed in finding them.

"The man who would paint great pictures goes to France or to Italy that he may spend days or weeks and months in the Louvre at Paris, or in the Pitti Palace at Florence. He stays there in the presence of Rembrandt, Raphael, Rubens Titian—until his canons of taste are finely and firmly established."

I have had the adventure of writing a book about Mr. Henry Ford, a certain more or less successful man in his particular field of endeavor.

During the process of securing the interviews that were necessary to write this book, I learned several things about Mr. Henry Ford. For one thing I learned where his habitat was. There are several Ford offices in and around Detroit. The most elaborate one is at the Highland Park plant. It is spacious, luxurious, and silent. It has carpet three inches thick on the floors and mahogany furniture. But Mr. Ford never goes near it. The Highland Park plant has for years been the show plant. Most interviewers try to find Mr. Ford in that office.

During the days that I was writing the book *Henry Ford—The Man and His Motives* I learned that he spent most of his time in a little dingy, bare office at Dearborn, Michigan, near where he was born. At that time it was about the most meager and disreputable looking office in Detroit.

So, in hunting for texts for sermons, I for one, intend to go where texts are to be found and waste little time in going where they are not to be found.

Increasing Summer Congregations

Some Positive Suggestions Which Have Helped

*by Harry E. Parker**

THE attendance at church services during the summer months are almost nil in many places while in other churches the attendance is so small that the minister is discouraged. This need not be the case. People move around in the summer and go on holidays to other towns and cities and to summer resorts. It should be imperative of the ministers in each church in the spring to ask their congregation to visit other churches while on holidays. If they were asked to bring back ideas and suggestions that have occurred to them while visiting other churches, the minister will have a host of ambassadors who return with many constructive ideas. These ideas cannot all be carried out but the mere fact that the congregation has a job during the summer while away will be an incentive for them to go to church. They come back with ideas of improvement to the building, school rooms, or type of service. It is surprising the amount of material they pick up. If one asks them to bring back church bulletins or any printed matter that is available, the minister has a stack of inspirational matter for his work.

In the last three years our summer congregations have more than doubled in numbers and we are looking forward to even greater numbers in the future. This cannot be done in one year but the summer congregation of visitors can be built up over the years and the members of your own church are anxious to be out for the service when at home in order to see the visitors and worship with an inspiring crowd of people.

How has this increase in numbers gradually been built up over the years? First, we have a guest book. Yes, many churches have guest books, where visitors sign their names, but what further is done? We ask our visitors to not only sign their names but to give their address. If they do this, as almost everyone does, we send them at Christmastime our Christmas bulletin with a scene or two of the area and a picture of the church. Many interesting letters have come back with words of thanks and words of remembrance of their visit to our church. They also tell others about the church. One man said, "We have never been in your town before but a friend of ours was here two years ago and told us to visit your church."

Then we publish the list of names of the visitors each week in the local paper giving the name of the home city or town. The local members and friends of the church, reading the ever increasing lists of names, want to be at church to see this influx of people. They go away closer to God because they have worshipped with people from far and near.

At the service of worship we announce the name of the towns and cities that were represented at our church the previous Sunday. We welcome the visitors in the announcements. In our prayers we never fail to ask God's blessing upon the visitors and ask that his richest blessing be upon their homes and their dear ones.

As the holiday season draws near, we place placards in conspicuous places, such as hotels, tourist cabins, eating places. These placards are not just signs, but pictures of the church, the minister, plus information as to time of service. Our choir is not available for the summer season but we have special soloists from other towns and cities. By contacting churches in nearby towns and cities you can secure the names of soloists who will be in your area at a given time of the summer and secure their services reasonably.

The inspiration of the larger congregation gives the minister added power. He does more studying and preparation. At one of our services there were seven ministers in the congregation from four denominations. Doctors, professors, lawyers and other professional men as well as businessmen and craftsmen with their families attend the service from many parts of the continent. As we worship together we feel that God is very near to us.

It is difficult to measure the spiritual influence of the church services but we feel that our services have been an inspiration to our visitors and has brought a depth of feeling at the holiday season. From the financial side of the picture the board of the church has been pleased. Over and above our added expenses, the offerings have more than doubled.

*Minister, Knox United Church, Kenora, Ontario, Canada.

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THE aob OF AMERICA

Effective Church Visitation

A Program of Evangelism and Integration

*by Erle Howell**

FIRST METHODIST CHURCH, Seattle, Washington, was faced with the problem of keeping in touch with its 3,400 members and scores of visitors who worshipped in its sanctuary each week. The church had employed an associate pastor and parish visitor, from time to time, for a half century. Yet the distress of neglected members and friends continued to grow more acute.

Three years ago a program was set up by which scores of volunteer visitors have been used to supplement the work done by paid members of the staff. While no claim to perfection is made for the plan, it has been sufficiently fruitful to justify a statement of its salient features.

The visitation staff now consists of the director, who is the associate minister, a full-time secretary, and 125 visiting units; a unit being a couple, such as a man and his wife, or a single person calling alone. From this volunteer force are selected key persons to head sub-committees on assignments, ill and shut-ins, get-acquainted parties for new members, visitation potluck dinners, church school, woman's society, youth groups, and men's club.

To make sure that no visitor at Sunday services is missed, a period called "Visitor's Minute" is set aside during which the ushers pass cards through the congregation providing every stranger a chance to give certain information about himself. The visitation secretary, processing the returns, makes master cards for those persons indicating permanent residence in the city. A letter is sent to every one, regardless of duration of prospective stay. Different messages are sent to persons falling under various classifications, such as visitor for the day, those not interested in affiliation with the church, and those indicating definite desire for membership.

Permanent residents are assigned to visitors. Prospective members are also sent to the minister of visitation. Lay visitors are given no more than four calls per month. Experience has taught that overloading volunteer workers tends to discourage them. No new assignments are sent to any person until all his cards are returned to the office.

On the assignment card is recorded all information given by the stranger, including the date when signed. Both control and "Visitor's Minute" cards are filed for future reference. Assignments are made at about the same time each month, and visitors instructed to report back within four weeks, making use of blank space on the back of the card to give information gained in the friendly interview. Persons found by lay visitors to need pastoral care are re-assigned to the associate pastor.

Those indicating interest in other organizations of the church are referred to representatives of those groups. Those seeking to relate non-members to particular organizations are required to report results to the visitation office. When a person has been related to an organization such as church school, that group is henceforth held responsible for maintaining the interest of the new recruit. The effort of the visitation committee is then directed toward relating the person to other organizations having interest in him.

Full reports are essential to a successful program of visitation. Without them the office has no way to know the number or effectiveness of calls. A record of each report is noted on the back of the control card. Each assignment is charged to the visitor receiving it, and credit given when the report comes back. Three years of experience has taught visitation leaders that even though many persons, in good faith, pledge themselves to make four calls per month, there are so many obstacles in the way of fulfillment by ordinary laymen, that monthly calls from fifty per cent of those committed is a good average throughout the year.

In the church in question from fifteen to fifty persons unite with the congregation each month. Before these new recruits leave the altar, visitation people crowd about to bid them welcome into the new fellowship. The following day a personal letter, sent to each new member, bids him welcome, urging acceptance of responsibilities as well as privileges of his new relationship. This message is signed by the minister.

Names of new recruits are sent to chairmen of interested groups. These leaders are asked to invite new members to attend the next regular meeting of their societies, and take part in the activities. A report once again is required as a means of keeping track of the new member. When related to the several organizations the new recruit is left to the fellowship of these groups. When the annual election of committees and officers takes place, the visitation director provides a list of new members who are recommended for definite places on the board of the church.

About ten days after each class is received the group is invited to a get-acquainted party at the home of the pastor where the work of the church is briefly reviewed at an informal social gathering. Here all are given opportunity to become acquainted with each other as well as older members of the church.

To keep interest in visitation alive a meeting of visitors is held each month. Early in September and each second month following through May, the en-

Visitor_____ Date of call_____

PLEASE CALL ON THESE MEMBERS OF FIRST CHURCH

Family Name	Address	Telephone
Members		
Non-members		

Report those who should be in:

Sunday School _____

University of Life _____

W. S. C. S. _____ Men's Club _____

Should someone else invite them? _____

(For instructions see reverse side of card)

The Assignment Card

*Associate minister, First Methodist Church, Seattle, Washington.

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Let the water and the blood,
From Thy riven side which flowed
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Cleanse me from its guilt and pow'r.
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Can fulfil Thy Law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

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tire group gathers at a visitation potluck where reports are given, members of the group introduced, and instructions provided by the director, closing with an inspirational address of ten to fifteen minutes. Five such gatherings are held during the year, none occurring in July. On alternate months the visitation executive committee meets to make plans and recommendations for better visitation.

Old Members Remembered

While emphasis is placed in relating new friends to the church, the older members are not neglected. Each month one or two persons, already related to the church, are assigned to each visitor. For these assignments, is used a card of different color upon which are printed the words, "Please call on this member of First Church." The different color and the instruction at the top are designed to prevent the visitor from confusing a member with a prospect. The name of each member of the family, known to the church, is written on the card, those already related to the church and those not so affiliated, are entered on separate lines. Besides carrying the fellowship of the church to its members, the caller is expected to learn of any need for especial attention by pastor or group leader.

A sub-committee is set up to care for ill and shut-in members of the church family. This committee consists of a chairman and his wife, and certain picked visitors from various parts of the city. Persons needing the attention of the group are referred to the chairman who personally calls or passes the assignment along to a colleague residing nearer the needy one.

A final sub-committee, working under the director of visitation, is held responsible for dealing with persons whose interest in the church is found to be lagging. Serving here are some of the most experienced among the older members of the church. Their task is to visit and seek to revive the interest of luke-warm members. If this cannot be accomplished, upon their recommendation, the official board is asked to place the member on the inactive list or allow him to withdraw. The work of this committee, although of great importance, is the most difficult of the entire setup.

When the result of such a program of visitation is appraised at the end of the year unexpected results often appear. A disconcerting consideration is the low number of calls per person per month. Without carefully kept records such a committee is likely to overestimate the number of its calls by 200 to 300 per cent. But accurate books tend to keep the feet of church visitors on the ground. Some units make up to forty calls per year, but ten calls for each visiting unit is the average. Only about one-fourth of those receiving assignments complete their calls on time. Some, finding difficulty in locating those they seek, require two months for a full report. Others, becoming discouraged after two or three months, ask to be relieved. Changes in family circumstances result in resignations of others. Yet, after all shortcomings have been deducted, 1200 calls on members and strangers by lay people in a single year, constitutes a significant contribution to the fellowship of a large congregation which could not be achieved in any other way.

Of great importance is that which takes place in the hearts of those who visit. Taking the fellowship of the church to its members and friends warms the spirits of those who call. The work is the most pleasant the church has to offer. Many members accept places on this committee soon after uniting with the church. They find in it an opportunity to meet new people and enlarge their circle of friends in the congregation. A year of successful visitation often inspires an untried person with confidence to undertake more exacting responsibilities in the church.

This program has proved so fruitful in developing new leadership that a survey revealed that one-third of the places of responsibility in the various organizations of the church, were actively occupied by persons who had united with the congregation within the past three years. A study of various gatherings revealed that every group consisted of a large percentage of new members.

A new sense of unity took hold of the congregation when its members began systematically to share the warmth of their glowing hearts with others. The congregation has gained a wide reputation for friendliness and warmth. Some time ago a stranger in the city attended all downtown churches to discover if possible, a friendly congregation. In a series of articles published in the magazine section of the Seattle Sunday Times, the person pointed to the church with this visitation program as the most friendly in the city. Taken from every angle the net results indicate that this plan of visitation is more effective than any other the congregation has ever employed.

Read
CHURCH MANAGEMENT
Found in Prospering Churches

Books Are Better Than Flowers

Substituting Book Gifts for Flowers the Church Library Was Made Possible

*by Don A. Bundy**

"BUT the church *has* to send flowers!" "What will people think?" So ran the arguments against a proposal to institute a new type of remembrance in honor of church members who had died. For years, perhaps decades, the traditional bouquet of flowers, gaily tagged with the name of the church, with other baskets of flowers adorned the polished casket of those of the church who had died.

"It is the least we can do as a church" ran the thinking about the five dollars that wilted into nothing every time death came to a member of the congregation. Though the minister gave his services without fee, the feeling was definite that some recognition should be made of the deceased's association with his church. That this recognition take the form of perishable flowers which were lost in the many blooms of other friends and relatives was not mandatory; it was just customary. Now and then, there'd be a hesitant question about what good the flowers did, but the delicacy of the subject itself soon ended the needed clarifying discussion.

Two years ago, with the help of certain people in the church, who were willing to discuss candidly a sensible solution to the flower problem in regard to members' deaths, the matter was brought to the Board of Trustees, who until this time was footing the flower bills and saying nothing. After gaining their insight, and finally approval, we went to the Board of Deacons, asked them to assume responsibility for the new project to be known as the "Memorial Library."

They agreed to administer and underwrite the project for a year's trial, and at the end of the year re-think it. The second year is nearly up, now, and the Memorial Library is a welcome addition to the church equipment, and a living memorial to those who have died.

The Plan

Here's the plan we use; it's one which can work effectively in any church, and is especially helpful to the smaller or medium-sized church where good reference books are rare.

Attractive French-folded sympathy cards, especially designed to tell the church's message, were printed. Matching book-plates on gummed paper were printed at the same time. (See cut.) On the death of a member, the minister mails or takes one of the cards to the family.

A book which has been selected previously by the Library Committee is then ordered, and upon arrival is placed in the library, and the family notified. The minister will find that mention of the new book and its potential help to the church fits into his first call after the death.

Our library committee is small, being composed of a woman from the ladies' club in the church, a member of the Board of Deacons, and a member of the Board of Trustees. The main function of this group is to meet with the minister and select a list of wanted and needed books which would be appropriate for the Memorial Library.

*Minister, First Congregational Church, Groton, New York.

THIS BOOK has been placed in the Memorial Library of the First Congregational Church of Groton, New York

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The Book Plate

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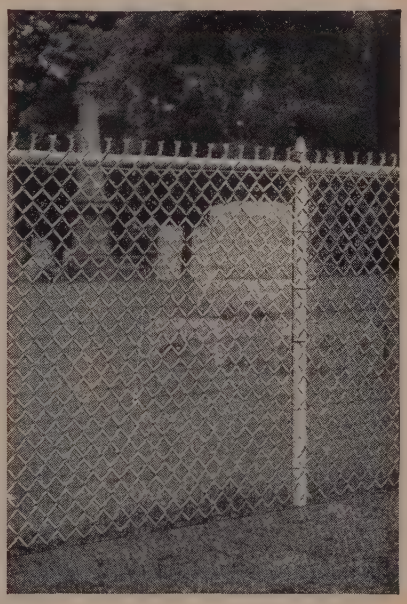

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Since our church and church school were practically without reference books the committee started with basic reference materials which would be of help to groups meeting in the church itself, for that is where the books would be placed after purchase. Some of our titles are: *The Abingdon Bible Commentary, Christ and the Fine Arts, The Questing Spirit, Westminster Dictionary of the Bible, A Guide to Understanding the Bible,* and *Encyclopedia of Bible Life.* There are, of course, many others that properly belong in a church library, and we shall obtain them as we move down the list selected by the committee. In public announcements concerning the library, we have made it possible for any who wish to, to give a memorial volume to the library, but suggest that the committee's choices be selected by the donor. One mother whose son was killed in the war considerably before the memorial plan was started, gave five dollars for the committee to use for a book.

A talented woman in the church letters the names on the bookplates in legible Old English, and the plates are then glued into the books.

At first there was apprehension about the treatment such books would receive if placed in an open bookcase. Naturally, however, to keep such books out of circulation would have been worse than buying flowers, so we left them out in the open. So far they have not been injured in any way though they are frequently used. Only one restriction is placed upon their use: if anyone wishes to borrow them for use outside the church they are required to return them before church school opens the following Sunday. Again, there have been no abuses of this privilege.

To insure the interest of the people at large in the Memorial Library we held two Lenten meetings this year on topics dealt with by two of the books, thus demonstrating the practical side, and inviting wider reading of religious material.

Because of the nature of this project it is well to make or have made a special bookcase to hold the Memorial Library. This again creates respect for the books—they are to be used, but used carefully, and not shoved back in the corner of some closet—as some church books are.

One feature of value in such a program is that you are constantly adding the newest and best reference volumes. Too frequently church libraries have had nothing added since *Anne of Green Gables,* which while not a bad book, is not particularly helpful to the teacher who searches continually for resource material for church school lessons.

A danger in starting a memorial library is that some well-intentioned folks will have in their attics a score of dusty, musty "religious books" which would be valueless. For this reason, we emphasize the place of the committee in choosing the books to be obtained.

As suggested above, the Board of Deacons underwrites the cost of the memorial books. It was felt that the communion service offerings during the year or special Lenter offerings provided appropriate sources for the funds.

At first the committee thought in terms of five dollars per volume, using the old flower stipend as a basis for action. It was soon discovered, however, that no hard and fast monetary value could or should be set. We should select books we wanted and needed, and we should not think in terms of "how much did so-and-so's book cost?"

Generally, we have found that good books we wished to consider did run about five or six dollars. Once, when we wanted especially a book which happened to cost two-fifty the committee thought it good to buy an additional volume at about the same price. The argument behind this was to add books as rapidly as possible within the budget we had estimated.

Whatever method of financing or method of selecting books used be sure that the matters are in the hands of a representative committee rather than the minister alone. Service on such a committee is not only most helpful, but can be educational as well, and give the memorial library a splendid start.

Because, at present, our library is so small, and because anything which stimulates the reading of religious books is good for the church, the minister has put his circulating library on one shelf of the new bookcase. The shelf contains contemporary books which come through his personal purchase and book reviewing chores. After they are read they are put in the church for unrestricted circulation. No time limit is placed on borrowers—they merely sign a slip and leave it in a box. On returning the book they cross out their name, put the slip back in the proper volume.

This minister's library has been a rewarding by-product of the spoken ministry, reaching a score of people nearly all the time, causing discussion on religious matters, and surely providing good devotional material for the homes. As new volumes are added, mention is made of their titles in the church news-letter. Now and then a member will volunteer a book to be loaned to the pool, a volume which he has particularly enjoyed.

Our memorial library has solved the "flower problem" with better teaching and better reading. And the minister's shelf has extended the ministry of our church during the week. You might give these ideas a try.

WINDOW CARRIES SEAL OF THE WORLD COUNCIL OF CHURCHES

The window shown above is one of seven in the Annie Laurie Warren Chapel of the Peachtree Christian Church of Atlanta, Georgia. It is unique in that it carries a design of the seal of the World Council of Churches. The seal may be seen at the right of the apostle's knee. The artist selected Paul as a symbol of ecumenical Christianity.

An artist's drawing of the beautiful little chapel is shown on our front cover for this month. It is a gift of Mr. and Mrs. Virgil P. Warren in memory of two sons who died in infancy. All of the windows are the creation of Rambusch of New York.

COPYRIGHT NOTICE OMITTED

Our November-Christmas issue contained a play entitled "Christmas Is a Miracle," by Joyce Vernon Drake. The ownership of the play was credited to Walter H. Baker Company, 178 Tremont Street, Boston 11, Massachusetts. Inadvertently we failed to mention that the play was copyrighted in 1944 by that company. Complete copies, with full directions for presenting, may be secured from the above company at forty cents per copy.

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Testamentary Gifts to Aid Churches

by Arthur L. H. Street

WHERE a resident of one state dies, leaving a will embodying a gift to the trustees of a church in another state, the validity of the gift is to be determined by the laws of the latter state.

A testamentary gift by a New Yorker to the trustees of a Missouri church to provide funds to pay the minister's salary is valid under the laws of that state.

A testamentary gift to an unincorporated chapel, which constitutes a subsidiary of a church corporation, is payable to the corporation.

The foregoing is the gist of the decision lately rendered by Surrogate Collins of the Surrogate's Court for New York County, New York, in the case of Jackson's Estate, 81 N. Y. Supp. 2d 48.

Decedent's will, in its first paragraph, directed the executors to pay out of the estate "as a trust in perpetuity such reasonable sum as will produce an income sufficient for the perpetual care of said entire Bethel Cemetery," an adjunct of Bethel Methodist Church, Readsville, Missouri.

A subsequent paragraph of the will bequeathed $10,000 in trust to the trustees of the church, the income to be used in paying the services of clergymen "from time to time ministering to the congregation of said church."

Upholding the will the court said:

"The capacity of the named legatees to take each of these bequests must be determined in accordance with the laws of the State of Missouri. . . .

"It is the law of that state that a gift to or for an unincorporated association, such as the named church, for a charitable purpose may be validated if the gift is taken in the name of trustees. . . .

"The trustees of the church are qualified to accept and administer each of the bequests in question. The gift for the maintenance of the cemetery authorized the executors to provide the trustee of the church with a 'reasonable sum' for the specified purpose. The action of the executors in arranging to pay to the trustees of the church the sum of $10,000 in accordance with the testatrix's direction is approved. . . .

"The court holds that the gift in trust to the trustees of Bethel Church for payment of the salary of clergymen ministering to its congregation is for a valid charitable purpose and is sustained. . . .

"The testatrix bequeathed a share of her residuary estate 'to St. Agnes Chapel (Trinity Church, New York City).' St. Agnes Chapel was established by the Trinity Church corporation and maintained by it. The ministers who served its parishioners were under the direct supervision of the church and Trinity was responsible for all of its obligations. The chapel was not incorporated and functioned solely as a subsidiary body of the parent church. . . .

"The gift which the testatrix left to St. Agnes must therefore go to the parent church corporation and the court so holds."

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Jan. 30 to Feb. 3

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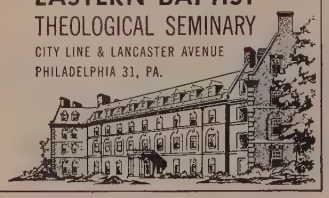

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People Do Sign Guest Books

A Study Reveals Many Interesting Facts

*by Arden W. Coe**

SILENTLY and without fanfare a new guestbook was placed in the narthex of the Western Presbyterian Church, Palmyra, New York, this past summer. The old guestbook was completely filled with signatures; over five hundred of them. The first signature was dated September 4, 1939; the last, June 26, 1949. Before this guestbook is filed away in the dusty archives of the church records a few words should be said about it.

The life span of this book was not long. Ten years is a relatively short period in the life of this 132-year-old church. Yet those ten years were interesting; there is a great deal of the human situation behind these pages.

A quick reading of this book reveals the names of worshipers from twenty-eight states and the District of Columbia. There is a wide geographical distribution of these states from Massachusetts to California. Worshipers from afar entered this sanctuary to find the presence of the living God. Four foreign countries are also represented: Canada, Mexico, China and Syria.

Not every guest included his religious preference, but, among those who did, twenty-one creeds are represented. Presbyterians are the largest single group which is natural in a Presbyterian church. Other groups include Episcopal, Methodist, Congregational, Pentecostal, Baptist, The Society of Friends, Reformed, Universalist, Evangelical United Brethren, Evangelical and Reformed, Lutheran, Christian, United Church of Canada, Bahai, Latter Day Saints (Palmyra is the birthplace of Mormonism), Christian Science, Non-denominational, Community, Federated, and Jewish. There were certainly members of other religious groups in the church during this period. We know, for example, that Roman Catholics have worshiped with us, although no such identification appears after any name in the guestbook.

The majority of these people who signed the guestbook were friends or relatives of local people, or former Palmyra residents. A few were people who, passing through Palmyra, paused to worship. Several guest ministers signed the book along with board personnel and missionaries.

The evangelistic impact of the guestbook is worthy of notice. Some new residents of Palmyra signed the book, and of this number, nineteen of them later became members of the church. This impact is not spectacular, but if a church can gain an average of two new members a year by means of a guestbook, then certainly the keeping of one is worthwhile. The other side of this observation is that many new people, knowing that churches sometimes use a guestbook to build a prospect list, deliberately refrain from signing a guestbook.

The space for remarks in the book is largely blank. Remarks that are written in are about what would be expected such as "enjoyed the service," "very worshipful," "fine sermon," "friendly fellowship" and the like. Unfavorable comments are courteously absent. Other remarks reflect the war. Soldiers giving their station or base. One bears the comment, "returned prisoner of war." One signature is that of Mrs. Henrietta Townsend Rice of Randolph, New York, great granddaughter of the Reverend Jesse Townsend, first installed pastor of the church who served from 1817 to 1820. Other remarks are "good to be back to the old church again." Still another is that of a minister who baptized the daughter of one of the former pastors.

All of the signatures in the guestbook were obtained because someone in the congregation was friendly enough to issue an invitation to sign to a guest. The members of all our churches can share in the ongoing tradition of their respective guestbooks if they will ask friends, relatives and "the stranger within their gates" to sign.

Palmyra is a village, twenty-two miles from Rochester, New York. There is no special reason why a large number of people should be visiting Western Presbyterian Church. Yet here is a record of worship and devotion. Multiply it by the thousands of visitors in our various churches throughout our land and there is a great testimony for the things of the spirit.

Doubtless other states and other lands were represented in the guestbook at Palmyra. There is no way of knowing how many worshiped unknown and unnumbered in that ten-

*Minister, Western Presbyterian Church, Palmyra, New York.

Welcome Your Guests
and record their visit in a
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For church, Sunday school or home. Contains 100 blue-lined loose-leaf sheets. Ring binders are morocco grained, black keratol. Size 8½" x 14".
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Extra leaves, $1.75 per hundred
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year period or the 132 years of the church's life. Many more worshipers would have signed the book if someone had asked them to. Churches can be friendly; Christian fellowship can be real if both pastor and pew earnestly desire these values. An invitation in the church program, an attractively-placed guestbook, a word from the pulpit, and, most important of all, a friendly hand and voice in the pew; these things create a friendly church; they compile an interesting record of worship; and sometimes they win men and women to the way of life.

JEWISH PUPILS EXEMPTED FROM CAROL SINGING

Philadelphia — Jewish pupils of the Philadelphia public schools are not required to sing Christmas carols or participate in plays which deal with the Christian creed, school authorities have ruled.

A directive to this effect was sent to principals of the city's 27 schools by Dr. Louis P. Hoyer, superintendent of schools.

His action was taken in response to a request for the ruling by Rabbi Meir Lasker, president of the Board of Rabbis of Philadelphia.

"The request is a reasonable one," Dr. Hoyer said. The nature of Christmas programs must be left to the discretion of the individual principals, and determined in relation to the community which the school serves.

In some of the Philadelphia public schools that have a large proportion of Jewish pupils, Hanukah, the Jewish Feast of Lights, will be observed the week of December 12. The observance will stress the contribution of the Jews to religious liberty.—RNS

How to Help Your Church Members At Christmas

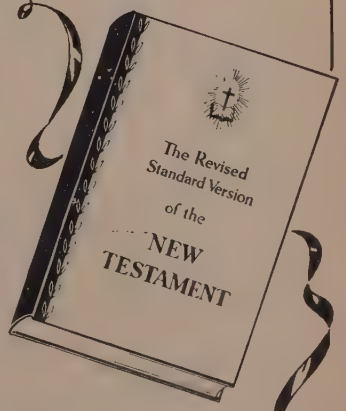
Of course, you, as a minister or church leader, are familiar with THE REVISED STANDARD VERSION of the NEW TESTAMENT. Probably you are one of the thousands of pastors who are reading it regularly from your pulpit. You know of the many years of work by the committee of Bible scholars appointed by the International Council of Religious Education which has made THE REVISED STANDARD VERSION the only authorized version in the English we use today.

Your members, however, who are buying Testaments for Christmas gifts and all through the year, do not have the same training you have. Many of them do not know anything about Bible history or revisions. It is your privilege and responsibility to aid them in their choices.

They will appreciate it if you tell them of THE REVISED STANDARD VERSION which is so much easier to understand than any antiquated version could possibly be. And, as the REVISED STANDARD VERSION has been accepted by all the major denominations, it will gradually supercede all previous versions.

You can help your church members to select the right Testament for Christmas giving or for their own study. In this way they will hear anew the glorious song of the Christmas angels and catch for themselve s the worshipping wonder of the shepherds, through reading the Word of God in THE REVISED STANDARD VERSION of the NEW TESTAMENT.

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT



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Your Church Can Use A Cartoonist

Here Is a Suggestion for Serviceable Avocation

*by Jackson Wilcox**

SOMEONE who would draw cartoons in the service of Christ would be an asset to any church. Park Baptist Church of St. Paul has made use of just such a person for four or five years now. The Baptist church cartoonist is Margaret Rieck, the attractive young wife of a St. Paul lumber broker, who once thought that she would like to make a career out of cartooning.

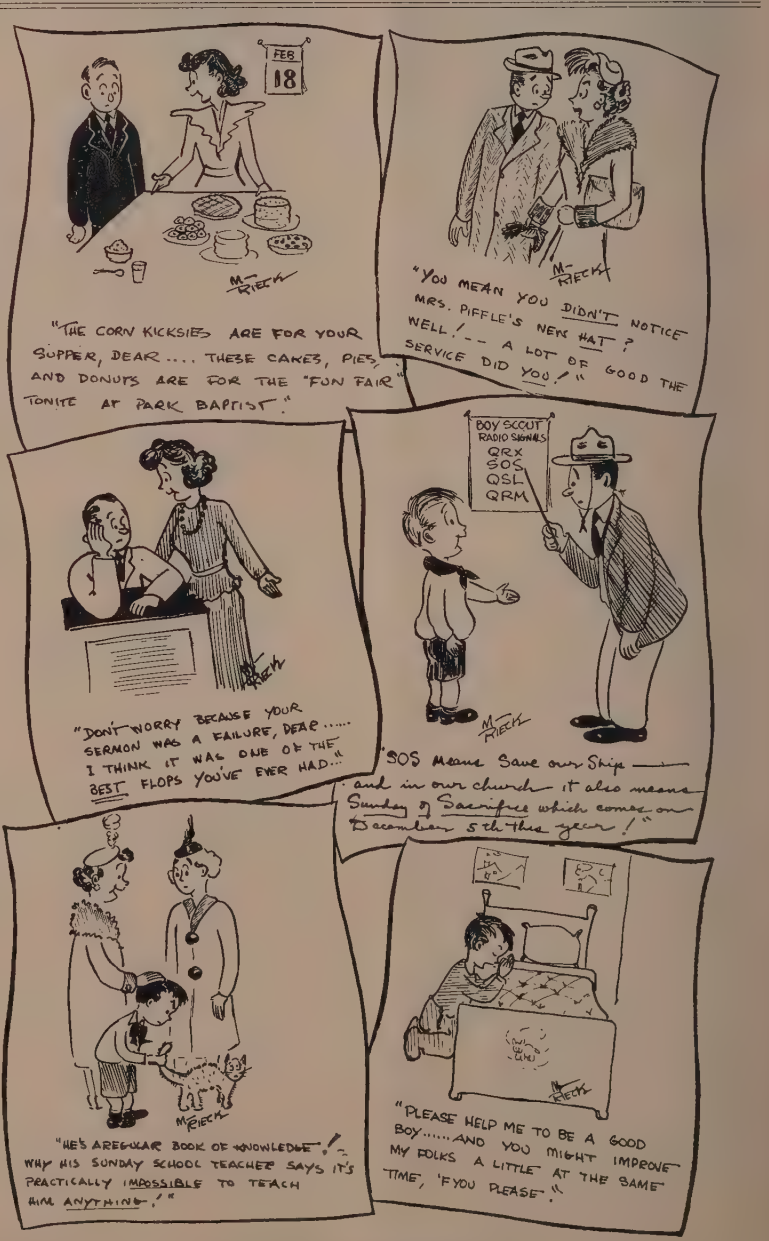
It all began one summer when the pastor of the church was away on his vacation. The church secretary had the task of getting out the "Park Pilot," which is the weekly mimeographed news sheet sent out every Tuesday to all of the members of the church. The secretary needed something to fill up a sizeable space on the front side of the paper. Then she remembered that Margaret Rieck was a girl with a keen sense of humor and a skilled hand at turning out a cartoon. Margaret Rieck received an urgent telephone call from the church secretary, and that week the "Park Pilot" came out with a Rieck cartoon in the lower right hand corner.

Since that week several years ago, the "Park Pilot" has had an original cartoon by Margaret Rieck in it almost every week. The cartoons have been the most popular feature in the parish paper. Some of them have just presented funny situations that would happen around any church. Others have been definitely designed by Mrs. Rieck to promote some date or week or event in the church program.

Margaret Rieck does not consider herself an especially skilled cartoonist at all. In fact, very humbly she feels that "anybody could do it." She began drawing cartoons when she was in the ninth grade. In school that year the boy who sat behind her was quite an artist. He gave her an inspiration and started her drawing. Soon after that she thought that she would like to make a career out of cartooning. With this in mind, she took some cartooning courses from Stan Asch through the University of Minnesota Extension School in St. Paul. As time went by other interests and a very happy marriage to C. Donald Rieck prevented her from making a career of cartooning. But she has done some commercial cartoons which have appeared in the advertisements of several concerns in St. Paul. She has done one or two assignments for the American Baptist Publication Society. And she has done a lot of cartooning for her own church.

Margaret Rieck's cartoons have appeared in posters that have been put up advertising various functions at Park Baptist Church. Her cartoons have been seen in signs and decorations for banquets and fun fairs. But most of all, her service has been through the cartoons appearing each week in the mimeographed "Park Pilot."

Mrs. Rieck uses a very simple method of drawing these cartoons for mimeograph reproduction. She does her work out on the kitchen table. After roughing her drawing in the exact size that it will later appear, she finishes the drawing with black india ink. For the drawing she uses tracing paper (right now, however, she is using up some air mail stationery left over from the war period when she was writing every day to her husband out in the Pacific somewhere). The most difficult thing, of course, is to get the idea for the drawing. But she receives lots of sugges-


FEB 18
M. RIECK
"THE CORN KICKSIES ARE FOR YOUR SUPPER, DEAR.... THESE CAKES, PIES AND DONUTS ARE FOR THE "FUN FAIR" TONITE AT PARK BAPTIST."
"YOU MEAN YOU DIDN'T NOTICE MRS. PIFFLE'S NEW HAT? WELL!-- A LOT OF GOOD THE SERVICE DID YOU!"
"DON'T WORRY BECAUSE YOUR SERMON WAS A FAILURE, DEAR..... I THINK IT WAS ONE OF THE BEST FLOPS YOU'VE EVER HAD."
BOY SCOUT RADIO SIGNALS
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SOS
QSL
QRM
"SOS Means Save our Ship — and in our church it also means Sunday of Sacrifice which comes on December 5th this year!"
"HE'S A REGULAR BOOK OF KNOWLEDGE"! WHY HIS SUNDAY SCHOOL TEACHER SAYS IT'S PRACTICALLY IMPOSSIBLE TO TEACH HIM ANYTHING."
"PLEASE HELP ME TO BE A GOOD BOY.....AND YOU MIGHT IMPROVE MY FOLKS A LITTLE AT THE SAME TIME, 'FYOU PLEASE".

These Cartoons Render Real Service

*Minister, Park Baptist Church, St. Paul, Minnesota.

tions from a wide reading of jokes and humorous stories. Also sometimes she sees funny things happen right at the church or in connection with the Sunday School; sometimes other church members go to her with good ideas.

Every church must have someone with cartooning ambitions and abilities. After serving in this special way for several years, this is Margaret Rieck's conviction. In her own words, "I should think about every church would have somebody who could draw up a little cartoon. Just a simple line drawing. You don't have to be an artist at all. If you don't know just how a person looks in some special position, you can get the idea by thumbing through a magazine and then making a simple sketch with a picture model."

Park Baptist Church is proud and glad to have one of its members serving the Lord with her cartoons. But gathering from what Cartoonist Margaret Rieck has modestly said about her own service, it must be that there are many, many other churches with people among the members who can share in the work of the Kingdom in the same way.

COURT UPHOLDS TAX EXEMPTION OF CHURCH PROPERTY

Oklahoma City—An Oklahoma City church has won its fight to keep its property in the county tax-free.

The state supreme court held that lots owned by the Evangelical Lutheran Church of Oklahoma City should not be taxed for the year of 1947.

According to testimony, the church had purchased the lots before the war as a new building site. During the war, however, construction was delayed and after the war nearby property owners sought to block the building on restrictive agreements.

In April, 1947, the church traded the property to St. Luke's Methodist Church in order to obtain another location.

Cragin Smith, Oklahoma assessor, argued unsuccessfully that in 1947 the property was not being used for religious purposes but for trading purposes.

The court ruled that the intention of the church on Jan. 1, 1947, had been to construct a building on the property and that it could not be taxed for that year.—RNS

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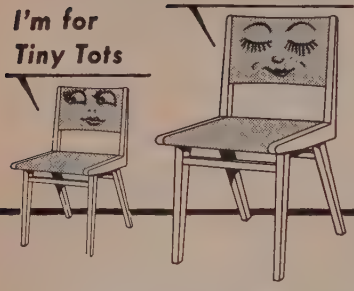

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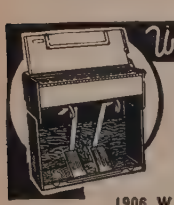

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Biographical Sermon for December

Theodore Dreiser - - Misanthropist

by Thomas H. Warner

Having no hope, and without God in the world.—Ephesians 2:12.

THEODORE DREISER was born in Indiana, August 27, 1871. He died December 28, 1945.

In 1890, he started work as a reporter in Chicago. Then he went to St. Louis, Toledo, Pittsburgh and New York. Then he became an editor, putting out a woman's and music magazine in New York. His salary was $10 a week.

Next Dreiser became a magazine writer. This led to his adventure into authorship. He produced his first novel, *Sister Carrie.*

The difficulty Dreiser had in making a living for himself and his wife brought on a nervous breakdown. His illness was aggravated by rumors that he had written a "dirty book" which had been suppressed. This made it increasingly difficult for him to sell his articles and short stories.

William F. McDermott, the dramatic critic of the Cleveland *Plain Dealer* said that in the town where he was born any person under the age of twenty-one who desired to borrow one of Dreiser's novels from the public library had to present a parental letter consenting to the transaction.

The New York Society for the Suppression of Vice examined *Sister Carrie* and *The Genius.* The secretary wrote a letter containing this paragraph. "The argument is advanced that his book is not objectionable because the principal character, at the end of the story, reaps the results of his immoral life, but it must be borne in mind that through the story there are vivid descriptions of the activities of certain female delinquents who do not, apparently, suffer any ill consequences from their misconduct, but in the language of the day, 'get away with it.' It is wholly conceivable that the reading of such a book by a young woman, would be very harmful."

Ironically, this criticism led to a great demand for Dreiser's novels.

Later there appeared *An American Tragedy.* Dreiser said it was the first novel of his that was not accompanied by a chorus of adverse criticism. It has been acclaimed in America and Europe as one of the greatest American novels. It is a tale of human love and desire, of hope and heartbreak, of crime and punishment.

Dreiser's novels had enormous power, complete realism, great depth and sincerity of feeling, in the opinion of a literary critic. "They moved and breathed and labored with such authentic accents of truth that you had to say, 'this was the way it was. This was the way it had to happen. This is the way that America is and this is the way life is.' "

Dreiser was a misanthropist. He was disgusted with society and its ways. Moreover he was perplexed and bewildered. In an article, he gave expression to his personal beliefs. He wrote:

"The mystery of life—its inexplicability, beauty, cruelty, tenderness, folly, etc., etc.—has occupied the greater part of my waking thoughts; and in reverence or rage or irony, as the moment or situation might dictate, I have pondered and even demanded of cosmic energy, Why? . . .

"Yes, just the same, and notwithstanding, here I sit at this particular moment, pen in hand and scribbling briskly concerning something about which finally I know nothing at all, and worse yet, about which no one can tell me anything, and yet wishing to know; Why? . . .

"To be sure I can turn to almost any religion and hear that God lives and reigns, that he is all-wise and all-good, and that, assuming ourselves to be sufficiently humble and worshipful, he may 'save' us to a more agreeable hereafter — though why he should have chosen to invent such irritable and even ridiculous creatures as ourselves, or the several chemical and physical processes of which we are compounded in order to ultimately 'save' us is beyond me. He need never have troubled to create, and so might well have saved himself the trouble of 'saving' us. . . .

"But not only that. For I am not only puzzled, but even startled, and all but struck dumb, by the number and variety of the creations of this Creator of the religionists, or if there chances to be no such Creative Being, then by the will-less mechanism of the physicist and the chemist. . . . I will not say that all the inventions of this alleged Creator, or this blind mechanism, but rather one only — Man; seeing this, one might almost be inclined to exclaim and even insist that here was order and intelligence at work. One might say that here was the obvious handiwork of an

amazingly wise, although not necessarily a kindly intelligence. . . .

"For here among men you soon find vitally and—strangest of all perhaps—constructively operative: cruelty, greed, vanity, lust, gluttony, false witness, envy, and hatred; with their evoked and hence attendant wars, murders, injuries, and deaths; together with the possibly more admirable qualities of friendship, affection, admiration, charity, generosity, etc. . . .

"At best, whatever man does is something that can only prolong the struggles and worries, and for the most part, futile dreams of those with whom he finds himself companioned here in this atomic or cellular welter, and which in the last analysis may be just nothing at all—a phantasmagoric or cinematic shadow play. Signifying what? A momentary belief in being? Or happiness? Oh, Jehovah! Osiris! Jesus! Jove! . . .

"And yet, in the face of all this, I would not like to write myself down as a total pessimist. Having observed the process here over a period of years, I find that it has, in the main, the quality of interest—taken all in all, a fairly good show, albeit so filled with anachronisms and illusions and lunacies of one type and another as to make it discreditable either as reason or order. Rather the best I can say is that I have not the faintest notion of what it is all about, unless it is for self-satisfaction in many and varied ways—all more or less achieved by cruelty or greed, as for instance, life living on life; man growing things in order to consume them; men or creatures preying upon the efforts of others in order to feed and maintain themselves with little effort."

MINISTERS BAR BIBLE DISTRIBUTION IN SCHOOLS

Reno, Nevada — The Washoe County Ministerial Association, comprising Reno's Protestant and Jewish clergy, has turned down a request from the Gideons to distribute Bibles to local public school pupils.

The Rev. J. Edward Oslund, Association president, said the group felt that distribution of the Gideon Bibles would be "manifestly unfair since the policy of separation of Church and State comes of a good sound philosophy."

A. D. Short, field secretary for the Gideons, had planned to present the Bible distribution proposal to the Reno school board.

In the past, the Reno school trustees have forbidden distribution of Bibles on the ground that the practice might be offensive to certain religious groups and also violate the established policy of keeping religious education out of the public schools.—RNS

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What Makes a Nation Great?

*A Sermon by Newton McPherson Coughenour**

Proclaim liberty throughout all the land.—Leviticus 25:10.

THE other day while relaxing on the white sand of our beautiful Atlantic beach, I was watching the great white clouds floating by against a soft blue background and thinking how peaceful and wonderful life is. Suddenly, from out of the sky, a sea gull dived to the crest of a wave and caught a struggling fish for its dinner. The fish had not been aware of the danger hovering overhead, and so, before he could protect himself, he had lost his freedom and his life. Are we aware of our danger as American citizens?

Today, we in the United States are faced with the danger of losing our freedoms. Foremost is the peril to our religious freedom, and the other freedoms are dependent upon this blood-bought freedom. The words of John Milton are as alarming for us today as they were for the England of his day when he wrote, "We are today treading in the same steps that other historic republics have taken and regretted: luxury and extravagance attending upon wealth, general laxity in morality and religion, jealousies and discontents incident to poverty, bitter conflicts between political parties, abuse heaped upon public servants, favors shown to the most dangerous groups when they can be used to promote party interests. These were the reasons why other great republics fell into degradation, disgrace, and death." Are we sufficiently aware of our danger?

Other thoughts crowd our minds and take us back 457 years to the day when that Genoese navigator, Christopher Columbus, and his three little ships, the Nina, the Pinta, and the Santa Maria, sailed the Atlantic and finally landed on the island which he named San Salvador. This landing was but the forerunner of the many landings which were to bring millions of freedom-loving people from all parts of the earth to our shores. These people and their descendants were to build America "the land of the free and the home of the brave." Let us resolve to keep the United States free and to preserve our freedoms under law. I say "resolve" because our freedoms are threatened from several directions.

The alarm must be sounded for the average citizen to take an active interest in politics and to participate in government. Our need is greater than to merely sing patriotic songs of the "America" and "Star Spangled Banner" variety, which we love so well. Perhaps there is a gradual awakening to a greater consciousness of the true worth of our glorious United States and to an awareness of its dangers from un-American organizations, state collectivism, and anti-Christian philosophies. Perhaps there is now aroused sufficient leadership in our churches sounding the alarm so that United States herself is awakening like a strong man after a deep sleep, and shaking her invincible locks like Samson of old. Our country is perhaps awakening to her abundant natural resources; her inventive genius; her gigantic productive capacity; and her amazing spiritual power for greater days ahead. What makes a nation great is answered in this bit of verse by Alexander Blackburn:

"What Makes a Nation Great?"

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedoms cause—
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

Again quoting Milton, we learn the timelessness of his words, "By our negligence, indifference, and inertia, we alone—the people in each community and city—can make ourselves less capable of representative government, less keepers of our freedoms. We can grow ignorant again, brutal, and slavish as we once were— but let us not do so." Rather let us go on to greater days in the spirit of the pioneers.

Recently I stood at the historic and romantic spot, Plymouth Rock, where the Pilgrims landed December 21, 1620, and thanked our God for these courageous people who labored, sacrificed, and suffered for this cause of civil and reli-

*Minister, First Methodist Church, Alta, Iowa.

gious liberty. Today there is need for labor, sacrifice, and suffering for our values and principles which we dearly prize.

There are competent church and civil leaders at present who are pleading for followers to help in a great spiritual crusade to awaken the Christian electorate to safeguard our liberties.

God uses the poor and simple folk to do great things at his command. Let no person say that he is unable to do something. When God called Gideon to be the champion of Israel against the Midianites, Gideon replied, "Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh." It was David, the shepherd lad, whom God "took from the sheep-folds. From following the ewes great with young he brought to feed Jacob his people." God can and is doing wondrous works today with persons who obey his commands. Our faith and knowledge increase by exercise, as well as our physical bodies. Truth is compared in Scripture to a streaming fountain; if her waters do not flow in a perpetual stream of progress, they sicken into muddy pools of mere conformity and lifeless tradition.

Because of much confusion in Protestantism, laymen do not wish to appear irreligious and are happy to turn over the work and care of their religion to the clergy. This is not a healthy condition. More prophets are needed to sound the alarm to modern Protestantism; more followers, who are willing to labor with enthusiasm, intelligence, and compassion, are needed. Then we can exert our influence in preserving our freedoms. Let the laity back their courageous clergymen in this advancement. This marching force would soon make itself felt in the quality of government provided by our democracy. Men of high morals and ideals can be expected to select as their representatives men of similar character who are at the same time noteworthy for their greater intellectual and administrative capacities.

Birthright at Stake

We Protestants must be on our guard lest we sell our birthright for a mess of pottage. Insidious forces are at work among the industrial workers offering security for the exchange of individual liberty. Here is a danger point to be watched: the industrial worker being led into the camp of Marxian materialists with the promise of job security for the barter of his franchise. This philosophy must be exposed for what it is—a Godless philosophy. Materialism denies that the moral order is everlasting and severs hope; Christianity affirms the moral order and gives hope. Christ taught

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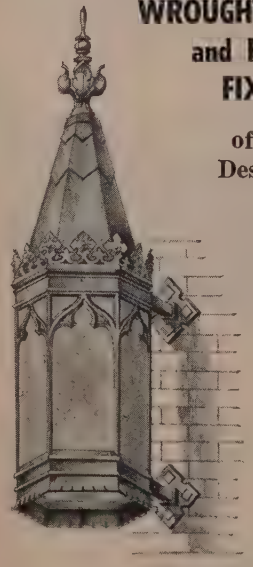

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that God loves and values all men, not merely mankind in general, but individually, one by one, so much so that a little child is of incalculable worth. The industrial worker's vote is of great value because in its proper exercise is the hope of continued democratic government. Protestantism has laid the foundation and preserved democracy. Let us continue to lead! More discrimination must be used in the exercising of one's franchise. Churchmen can render a valuable service to the electorate by clearly defining the issues during heated political campaigns when moral issues are at stake.

Beware of the teaching that sets class against class, breeding jealousy and hatred, and the emphasizing of economical differences whenever there is a controversy between groups. These anti-Christian teachings must be exposed and eradicated before the present civilization is drenched in blood and brought to the edge of disaster. Christ's teaching that men are members of one family of God must capture the thought of the masses and persuade them to live as brothers. This is no easy task that confronts the church of today in educational and evangelical programs. The upper and middle classes cannot remain indifferent to this crisis, because "to whom much is given, much is required;" hence, a more active interest in the lower income groups should be taken.

Some of the difficulties of our lower income groups must be treated with compassion and helpfulness. Who can be loyal to a government that forbids him the exercise of his franchise, who can live without bitterness and vindictiveness when deprived of an equal economical and social opportunity, because of his color? Then, too, the lower income group must learn that it is no crime nor injustice for others to receive a profit from an investment of capital or mental abilities. All men must quickly adopt a charitable and a mutually understandable basis of working and living together. Are we adequately aware of the danger of a class struggle in America?

Do we wish to turn to the use of force in establishing a society for which man has struggled these many centuries? I think not. When we properly evaluate this method, we acknowledge that the overthrow of evil can be finally ended only by the program of love and good will toward each other. Christ said, "My kingdom is not of this world" and I do not think he will use worldly methods to usher in his spiritual kingdom. Force may be convenient but it will never be able to overcome love. The kingdom of our Lord holds sway over every region of life; but its seat is within us. The kingdom must reach and reconcile and produce obedience in the very depths of one's being. God must take hold in that place which lies behind our utterances and actions, behind social ties and bonds of human fellowship, behind our conscious reasonings and theories. It must be by the spirit that the living and loving God reaches down in the innermost parts where the real forces of life are generated. Man must lay hold of the power of love if he is going to triumph over the evils of present-day society. The Lord sought the center of man's life. There must be no corner left unexplored or unreconciled. Christ's kingdom must get to the bottom of personality and work from within to the outward. Before we can see Jesus as a great teacher, as a great reformer, before we can discern the meaning of Christian worship, and understand the narratives of the life of Jesus and the record of his deeds, we must see him most vivid of all in his person printed upon the lives of men and women who loved and trusted him as their Savior from sin. In the Epistles of Peter, Paul, and John and others, we see the spiritual experiences of these writers. All their writings have Jesus Christ as the center. Christ brought great changes in their lives; they became new creatures. It is the witness to these experiences that has made Christianity a world religion. A changed heart, telling of its new joy, new power, and a new creation is the miracle that draws men and women age after age to the kingdom of God. This newness—the Christ in them—made it possible for the believers to love and serve one another. Therefore, let us as church folk be more interested in winning believers to the cause of Christ. Then the temptation to use force for the advancement of social programs will be reduced. The majority of people will then desire social, political, and economical equality because of good will, love, and justice for their fellowmen. Then our country will be GREAT!

PENNSYLVANIA VOTERS APPROVE SUNDAY MOVIES

Harrisburg, Pennsylvania — Despite the opposition of church groups represented by the Federated Legislative Committee, 58 of 80 Pennsylvania communities approved Sunday movies in this year's elections.

Four other municipalities legalized Sunday baseball and football, while the Lackawanna County Borough of Jermyn approved continuation of Sunday sports. Only Pen Argyl, in Northampton County, voted against baseball or football on the Sabbath.—RNS

Case Studies in Every Member Canvass

THERE are two churches which had unusually effective Every-Member Canvasses in recent months. First is the First Presbyterian Church, Middletown, Ohio. Its success, despite a half million dollar building project under way was the result of careful, detailed planning, combined with the loyalty Sunday approach. The increase in pledges was 15%. The date of the canvass (Sunday before Thanksgiving) was also a factor in the success.

The second church, Saint Peter's Evangelical and Reformed Church, Champaign, Illinois, used the mail method and got an increase of more than $2,000. The pastor feels that the step-up pledge discussed in the September 1948 and December 1948 issues was the important factor.

I

A Real Every Member Canvass

By W. H. Minton*

(A simple method by which a full canvass can be conducted as exemplified in the First Presbyterian Church in Middletown, Ohio, where an increase of more than 15% was accomplished each year over the budget-asking.)

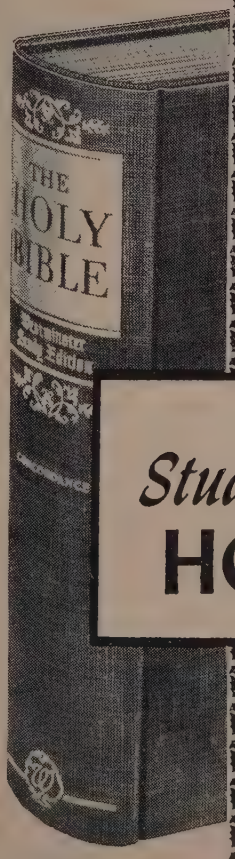
IN THE years 1947 and 1948 the Every-Member Canvass Committee of the First Presbyterian Church of Middletown, Ohio, developed and used a most successful method of conducting the canvass, by means of which almost every member of the church was reached and solicited for his subscription, and all contributed generously to the underwriting of the budget of the church.

Basis of this work lay chiefly in the interest and activity of the Finance Committee responsible for the Every-Member Canvass, together with the enthusiasm of the canvassers, which was developed by the committee in charge and with the help of the minister. Enough interest was created in advance of the canvass in the congregation at large and on the part of those who were to do the work, that the canvass itself was carried to a completion within a few short weeks after its start.

In order to make the canvass effective, the work for it was actually started early in September, although the canvass itself was not conducted until late in November. In September the church secretary and helpers prepared what was called a "Neighborhood Group List." The street addresses of the members of the church were put together in numerical order, together with the names of the families, then these were prepared in groups, the street number preceding the name of the family. Thus it was easy to separate the church families according to geographical district. Each group was listed on a separate sheet for easy distribution to the canvassers and others who might wish the lists for other purposes. It made a very convenient way for the visiting teams to know what families they would be responsible for, and for those in the office to keep track of what was going on. While originally the group lists were made by the entire geographic sections, by the time these were broken down for the individual canvassers, no one canvasser had more than six or eight families for which he himself would personally be responsible, and these were all on the same street or in the same block, so it was very easy for him to carry out his work.

The first thing to be done, of course, was to establish the budget for the following year. In the First Presbyterian Church this was done by a combination of the Board of Deacons and the Session, the Board of Deacons being responsible for the operating budget of

*Treasurer, First Presbyterian Church, Middletown, Ohio.



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the church in the following year, and the Session being responsible for the benevolence budget. The finance committee of the Board of Deacons assumed the responsibility of setting up a time table, and of overseeing the general program of the canvass. The general committee consisted of the chairman of the finance committee, and its three members, chairman of the Board of Deacons, the church treasurer and the assistant church treasurer. In both the years 1947 and 1948 the two treasurers mentioned volunteered to do the detail work of the committee, so as to have a close working team and to keep the work under immediate control. At the first meeting of the General Committee, the work was outlined approximately as follows:

1. The budget was to be prepared during the first week in October.

2. The deacons and elders meeting jointly approved the total budget on the last Sunday in October.

3. The congregation then approved this total budget the first Sunday in November.

4. On the second Sunday in November, the captains and their canvassers met after the morning service for their assignment of family responsibilities. Since the breakdown had been made before this assignment was actually presented to the canvassers, the actual work after church took only about thirty minutes. At this time each canvasser was given a list of his eight or ten families arranged in geographical districts for whom he was to be personally responsible during the canvass.

5. The third Sunday in November was chosen for the canvass, which we called Loyalty Sunday. We felt that if a full canvass were to be conducted, the Sunday just before Thanksgiving was a logical time.

During the week following the adoption of the budget by the elders and deacons, the church treasurer and the assistant treasurer, who were to do the detail work, chose their captains and canvassers from the neighborhood lists mentioned above. Out of a congregation of approximately 1100 members of First Church, 100 men were chosen as canvassers in both years. With this large number it was possible to assign not more than five or six families to a canvasser in most instances, which made the job of calling an easy one. The list of canvassers was made up by the finance committee from the neighborhood lists, choosing men living in the district where their families were to be assigned as far as possible. There were in this church twenty-four districts in these neighborhood groups. The treasurer and assistant treasurer took the responsibility of assigning the district and the canvassers, dividing the list equally, twelve districts each, between them.

The work started from this point by telephone, first choosing a leader or captain for each major division, a man qualified to be at the head of a team of three to five men. In only a very few instances did a man, either leader or member of a team, turn down this opportunity of serving his church in this special way. At the time of the appointment of the leaders by telephone, a list of the canvassers assigned to them was also given them, and confirmed by postal card the following day, the cards also giving name, address, and telephone number of each canvasser. A postal card notice was also sent to the canvasser, confirming the name of his leader, with leader's address and telephone number. The postal notice also mentioned the meeting of leaders and canvassers the second Sunday of November, and the importance of all being present at this short meeting. The treasurer and the assistant treasurer selected their major group leaders, and the major group leaders were able to assist in the selection of the canvassers.

In the meantime letters were going out to the membership of the church as publicity for the canvass which was to be made on Loyalty Sunday. These letters were concentrated, a series of three in two weeks; one letter the week preceding the canvass, and two letters the week immediately preceding the Sunday of the canvass. These letters were found to be of great value and help in preparing the congregation for Loyalty Sunday.

Get Loyalty Sunday Attendance

During the week preceding the canvass, the leader and his canvassers telephoned the members assigned to them in their district, reminding them of the importance of being present at the morning service on Loyalty Sunday. Each canvasser was responsible for seeing that the families on his immediate responsibility list were in church where they could make their pledge during the service, and the canvasser understood that if any of the members of his group were not in church, then he would be responsible for following those families later in the day to receive their pledge. Thus it gave the canvasser an incentive to invite the members of his responsibility list to the morning service. During this service the subscription cards were filled out by the members of the congregation and collected by the ushers after a stewardship sermon had been preached by the minister. No cards were mailed in advance to the members. They were to receive them at the morning service; if they were not there, they would get

them from the hands of the canvasser who made a call that afternoon.

Immediately following the church service on Loyalty Sunday, the leaders with their canvassers and their General Committee met at a dinner which was provided at a local eating establishment at the expense of the church. The ideal arrangement, of course, was to have a leader and his canvassers sitting at the same table, for closer contact and for fellowship. At the close of the dinner, the chairman of the Board of Deacons called off the names and addresses from the subscription cards which had been collected at the morning service. Each leader then marked off these names on the neighborhood list that was given him at the meeting on the second Sunday of the campaign. The persons whose names were not marked off were called upon by the canvasser immediately after the business meeting and the luncheon.

The members of the General Committee returned to the church office to receive the reports of the teams. In the meantime the subscription cards received in the morning were marked in red, the total pledge being put on each card, and a grand total at that time being made. Other miscellaneous work was done during the afternoon.

The Every-Member Canvass mentioned was made at a time when the project for a new church building was in progress to cost approximately $450,000. A large amount of money had been subscribed and paid during each of these years when the canvass was being conducted. The fact that, in spite of these heavy additional contributions, the annual budget of the church was oversubscribed and the budget itself was increased substantially from year to year, shows that, when the congregation is well prepared, and when the canvassers actively solicit each member of the congregation, a church may develop a healthy financial situation. Anyone interested in knowing in more detail about this successful method of conducting an Every-Member Canvass is invited to write to Mr. W. H. Minton, Treasurer, c/o First Presbyterian Church, Middletown, Ohio.

II

We Conducted Our Canvass By Mail

By Edward H. Busekros*

YES, we conducted our Every-Member Canvass by mail. The idea grew out of the step-up pledge described in *Church Management*. We

*Pastor, St. Peter's Evangelical and Reformed Church, Champaign, Illinois.

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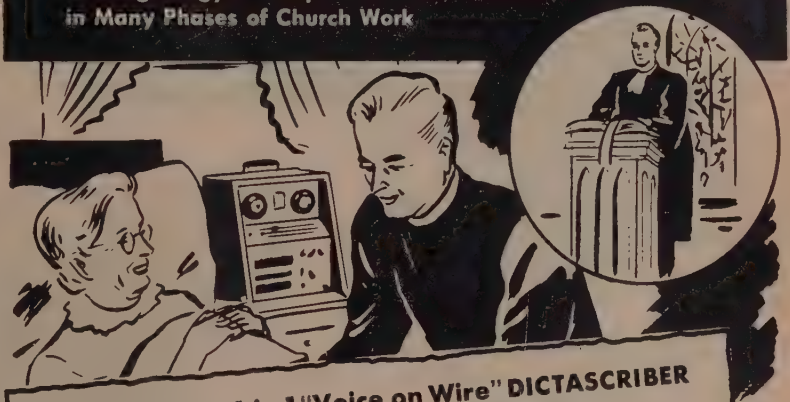

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have about five hundred members above fourteen years of age. There were but one hundred and three of these left to solicit personally after the mail campaign. Our increase was more than $2,000. All of these came in response by mail. There was no increase in the pledges of those who received personal calls.

The letters will tell the story in detail.

Letter No. 1

Dear Members:

We wish that it were possible for us to visit with each of you in your home. We would appreciate the opportunity to talk over with you, in person, the welfare of your church and the work it is called upon to perform.

Our church's obligations to the Lord of life present a challenge which must be met with increasing seriousness and faith. The possibilities which lie before us are so great and the need of the work so pressing, that we think if we could talk it all over with you and the other members, enthusiasm for the work and a new loyalty to the cause would be forthcoming.

However, since it is a physical impossibility to call in all the homes of the church families, we are employing the facilities of the postal system. That's why a series of letters will be coming to you from us.

Serving as a member of the Church Council has been an educational experience for us. At first, we were only amazed that the church was called upon to do so much. Afterwards, we became proud and pleased to know of the number and importance of her tasks.

We also arrived at the conclusion, upon observation, that the church program and procedure needs to be strengthened. The mistakes and weaknesses of our methods must be corrected. We must be alert to opportunity and possess vision for the future. In fear and trembling, we must be aware that God, the Father, will hold us to account for the saving of souls alive.

The spirit of evangelism, the winning of others for God, must take on a new life in St. Peter's. All of us must think of it as our duty, our opportunity and obligation to God and our fellowmen to invite and urge others to unite with the Church of Jesus Christ. The testimony of daily Christian conduct will lend power to our invitation. We urge you to bring your friends with you to church and the meetings of the organizations.

Having won them into membership, we must also welcome them into our fellowship. They must be made to feel at home. Perhaps the Colony Plan or some other method will solve the problem.

The willing spirit, the volunteer life, must grow in our midst also. There are no Draftees in the Army of the Lord. They are all Volunteers. In what way can you serve your church and God? Are you?

In this age of materialism, take public worship seriously. The fellowship of the faithful, the communion of the saints is a high and holy hour of adoration, confession and receiving of grace and renewal of faith. We are convinced of its importance in a sane and saved life.

Man does not live by bread alone. Let us share with one another in the Life that was broken for us upon the Cross.

We will write to you of the mechanical and physical aspects of the church's life in another letter.

Thanks for the privilege of this visit with you.

The Executive Committee.

Letter No. 2

Dear Members:

Whether St. Peter's gets the work done or not depends upon the individual members. Some of it can be done by no one else but you. There is one phase of it though, in which we can all do our share.

Too often, when the financial needs of the church are spoken of, we think of our share as a contribution to the church. It would be truer to remember that what is asked of us is an offering to be placed on the altar of God. It would be better still were we to think in terms of sacrifice. To bring an offering to the House of God is not the same as making a donation to a worthy cause.

Some people ask: "What does the church do with all its money?" First of all, its only income is from the free-will offerings of the people.

We are going to try and break down for you the financial history of the last few years and by some few examples show you what some operations cost the church per year per member.

The Church Income

From those who make a payment once a year:

1946	1947	1948
$1,371.10	$1,073.00	$1,793.46

Dues by weekly envelopes:

1946	1947	1948
$5,174.04	$5,073.18	$5,609.34

Plate offerings:

1946	1947	1948
$1,052.85	$1,045.84	$1,203.15

Total income:

1946	1947	1948
$7,597.99	$7,192.02	$8,605.95

The contributions to the improvement fund have steadily dropped. That

may be because the three-year pledge has elapsed, or for other reasons.

1946	1947	1948
$3,183.20	$2,255.09	$1,588.60

The contributions to this year's benevolence will exceed by some hundreds of dollars the amounts received other years. The receipts from the mission festival and the month of November are included in the amounts of previous records and will need to be added to the 1948 income later.

1946	1947	1948
$2,013.63	$2,053.08	$1,853.34

The church has also felt the effect of higher living costs. The organist, the choir director and the minister's salaries have not been changed in the last three years. The sexton's salary was adjusted to the extent of three hundred ($300) dollars a year. The financial secretary's remuneration remained the same through these years. Whereas, there was formerly employed a part-time office secretary, she is now employed five days a week which has meant an added expenditure of not quite five hundred ($500) dollars more.

You have in your employ then, six people of whom three are on full-time. Their salaries total $7,078.00. That is an average, roughly, of fifteen ($15) dollars a year per member.

Our share of the denomination's budget is $1,952.00. They ask $800.00 a year of us for world service. We've been giving $100.00 a year to the Synod's mission work. Other appeals for help, plus the Regional and Synodical expenses total another $300.00. That makes a total of $3,152.00 or an average, in round numbers, of $7.00 per year per member.

Last year the Sunday morning programs cost nearly	$ 150.00
The duplex envelopes cost	92.95
Miscellaneous printing	201.86
Office supplies	258.10
Postal cards, stamps and stamped envelopes	176.62
The bulletin	172.65
	$1,052.18

That averages a little more than $2.00 per year per member.

Lights, gas, power, telephone, water service and sanitary service total	$ 308.66
For coal alone, that there be heat for Sunday school, church services and the other meetings	711.50
	$1,020.16

And that averages $2.00 per year per member.

Nor does this include insurance on the church and parsonage which total	$ 299.25
Plus taxes on the parsonage of	164.22
And janitor supplies of	62.13
	$ 525.60

And that's better than another $1.00 per year per member.

The monies we spend for the improvement and maintenance of the church and parsonage are taken from the envelopes by the same name and do not enter into the above calculations.

It's easy enough to see then, that it costs the church at least $27.00 a year for every member it has on its rolls.

This is beyond some. It is the offering, freely given, by those who can, upon which the church must rely. An average of fifty cents (50c) a week would very nearly do the job. In the light of these figures, what will your response be?

Sincerely,
The Executive Committee.

Letter No. 3

Dear Members:

Often canvassers return and say that people have asked them how much they should give toward the church's expense.

Since we have, in previous letters, talked about the church's work and the costs of operations, we are going to try and help you answer the questions put to the canvassers.

True, the ideal is according to Biblical admonition, and a tithe or a tenth of your income belongs to the Lord. One of the families of our church makes that their practice.

We are proposing a much more modest scale, knowing that even it will be thought of by some as preposterous.

If your monthly income is:

	$100	$150	$200	$300	$400	$500
A single person should give:	1%	2%	3%	4%	6%	8% and up
A married person should give:	Any amt. would be an offering	1%	1½%	2%	4%	6% and up

You will know to which classification you belong. We ask you to consider contributing the percentage we suggest. We believe it to be a modest request.

May we not remind those who are not on record as having supported the church for at least two years, that it seems only reasonable that if we receive no response this time, they will be placed on the inactive list and at the

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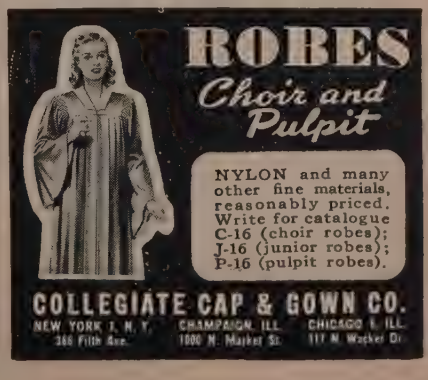
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end of the year, their names will be removed from the membership roll.

Naturally, this rule does not apply to those who have been faithful church members but are financially unable to support the church.

In the Master's Name,
The Executive Committee.

Letter No. 4

Dear Members:

Permit us, in this last letter, to make two suggestions in the interest of our church:

(1) Our experience has shown us that the easiest way to finance the church's work is through the weekly envelope system. It is easier to give the small amount weekly than the entire sum at one time.

It keeps the treasury from being rich in one month and a pauper in the next. The bills come every week and month and not just once a year. A regular weekly offering will keep our treasury sound. Even the farmers do not wait to pay all their other bills just once a year.

Then too, if we break down our gift to the church into fifty-two parts, we recognize that we can be more liberal—and "the Lord loveth a cheerful giver."

(2) Enclosed is a step-up pledge card for each member in your home. We have filled in, as accurately as possible, what your contribution this year came to per week. Even if you gave a lump sum, we have divided it into weekly portions.

On the line above, will you put in the amount you intend to contribute this coming year? If you pay annually, divide the sum by fifty-two. For example:

Local church—$52.00
Weekly—$1.00
Benevolence—$13.00
Weekly—$.25

If you can take a step up—do it, and may the Lord bless you.

We want to mail your envelopes to you by the 10th of December, but we can't if we don't get these cards back from you by the end of November.

Unless you write on your step-up pledge card that you do not want envelopes, we will mail them to you, though it has not been your practice to use them heretofore. Please pay particular attention to this paragraph.

It's been a privilege to present these vital matters to you. We trust the information has been enlightening and helpful. Looking forward to your wholehearted cooperation, we are,

Yours in the Master's service,
The Executive Committee.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

A. Christmas Means Sonship

*God sent his Son, born of a woman, * * * that we might receive the adoption of sons.*—Galatians 4:4-5.

NONE other than his own Son—he who alone has truly a right to bear that name since he alone is begotten in eternity by the Father.

The incarnation is that act by which the Son of God the Father took the human nature formed for him and made it his own; so to possess it that it would remain forever incommunicable to any other person. But in making himself man the divine Word remained what he always was in himself * * *.

Why was it the son was sent? "That we might receive the adoption of sons." The true end of the incarnation was to bring prodigal mankind out of the state of slavery into the state of adoptive sonship. It was the son who would bring this transformation about. The father, who could not be sent, could nevertheless have become incarnate; and then we should have received a direct adoption from him. The Holy Spirit, sent by the father and the son, could also have become incarnate and communicated our adoption directly.

In point of fact it was the son who was sent. Why? Because in his state of natural sonship he would be a marvelous exemplar of our adoptive sonship. He would show us by his whole life what it is to be a son in all our relations with the father. Into all his actions he would infuse the virtues of sonship. In him, all would be filial (this then, father, thou hast willed: that with eyes henceforth fixed on him whom of thy love thou hast given us for a model of our sonship, we should allow ourselves to be gradually formed to the likeness of this beloved son) and so become true children of thine.

How do we receive adoption? Through the son, become one of us. Although he took substantially but one sole human nature—this particular body, this particular soul, with all its proper qualities—the divine Word came to extend the benefits of his incarnation to all the human race. Through this sublime mystery a new humanity is to be formed; and it is to enter into an intimacy with God unknown since Adam's transgression.

The son came to associate with his filial life, bring to share in his filiation, all those souls who should be disposed to receive him; and so to give men power to become the sons of God. This is the great design of the father's love. From all eternity he had an only son by nature. He has willed, out of purely gratuitous love, to possess sons by adoption. (Help me, O God, to grasp thy redemptive plan. It is summed in one word:

"Thou hast willed to be our Father," so that, in thine only Son, thou couldst love all thy sons by adoption.)—Arranged from *Meditations* by Emile Guerry; Sheed and Ward.

Good News for Man

"The most alert and intrusive of reporters," wrote William Temple, "could never have hit upon that stable as the scene of a world-shaking event." That God should come to man in the rock-hewn cave of a Judean inn was an utter negation of all the expectations founded upon the idea of deity as power and immensity without love. But it was that way God came, and it happened then and there as one of the world's numberless births that night, and among the most obscure of them all.

Only the Virgin Mother and the little circle of those who "looked for the consolation of Israel," the shepherds, and later the Magi, can have believed that this birth meant more than the arrival of just another baby into the human scene. Yet thus was the good news sent from God, long anticipated by prophets and hoped for by perplexed and baffled humanity of every age and race, however widely it has since been repudiated by pride that will not listen. Good news in bad times is always a challenge to men's prejudices, and is often mistaken for a delusion of wishful thinking. Many who blindly reject the Christmas Gospel profess to know already so much about God that they assert that he cannot break into the world-process to deliver man, certainly not in the fashion of the Christmas story. Chesterton's song of the wise men in "the icy air of godless days" is right to the point: "To find a place where men can pray, the

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way is all so very plain that we may lose the way."

The Bishop of Southwell, in his recent *Recovery of Man,* has shown that "the Gospel is anchored in events which occurred at one point in time and space." It is story, history, record of fact, enacted here in our discordant earth; it happened and it carries its own unmistakable meaning. To a Christian this objective character of the Gospel is a splendid commonplace. He needs little reminding where lies the source of his saving faith. Christmas dawns this year over a world of dangerous tensions and painful confusion, and in the midst of it the church sings the Christmas hymns, listens to the Christmas lessons, and prays the Christmas prayers. No earth-born dream, its faith is something of quite another kind than the charming and ever-welcome ebullition of kindly feeling which is the Christmas spirit. Unlike a Christmas tree, this faith has roots, roots which strike deep into the soil of eternal truth. God has come to man's aid; he has entered into the world's sin and suffering to bring light into his darkness, knowledge to his ignorance, power to his weakness. That is indeed good news about God, and how can it fail to be also "good news for man"?

Could anything be more relevant to the present world situation than God's provision for peace on earth through the message of Bethlehem? Men know this December day that they need something incomparably more fundamental and far-seeing than fugitive expressions of festal romanticism in cards of greeting and medieval Christmas carols. What man desperately needs is news that will restore the sense of purpose and meaning to life; news that will reconcile East and West by bringing both together to the feet of a recognized and confessed divine authority; news which is both the creed of a world-wide society and the clue to the solution of the stark problems of international politics. "So God loved the world." The way to peace is the road to the manger. There is no other.
—From *Religion Through the Year;* The Times Publishing Co., London.

POETIC WINDOWS

Christmas Carol

Come worship the King,
That little white thing,
Asleep on His Mother's soft breast.
Ye bright stars, bow down,
Weave for Him a crown,
Christ Jesus by angels confessed.

Come, children, and peep,
But hush ye, and creep
On tiptoe to where the Babe lies;
Then whisper His name
And lo! like a flame
The glory light shines in His eyes.

Come, strong men, and see
This high mystery,
Tread firm where the shepherd's have trod,
And watch, 'mid the hair
Of the Maiden so fair,
The five little fingers of God.

Come, old men and grey,
The star leads the way,
It halts, and your wanderings cease;
Look down on His Face
Then, filled with His Grace
Depart ye, God's servants, in Peace.

—G. A. Studdert-Kennedy
in *Collected Poems*

The Guest

Yet if His Majesty, our sovereign lord,
Should of his own accord
Friendly himself invite,
And say "I'll be your guest tomorrow night."
How should we stir ourselves, call and command
All hands to work! "Let no man idle stand."

"Set me fine Spanish tables in the hall;
See they be fitted all;
Let there be room to eat
And orders taken that there want no meat.
See every sconce and candlestick made bright,
That without tapers they may have light.

"Look to the presence: are the carpets spread,
The dazie o'er the head,
The cushions in the chairs,
And all the candles lighted on the stairs?
Perfume the chambers, and in any case
Let each man give attendance in his place!"

Thus, if a king were coming, would we do;
And 'twere good reason too;
For 'tis a duteous thing
To show all honour to an earthly king,
And after all our travail and our cost,
So he be pleased, to think no labor lost.

But at the coming of the King of Heaven
All's set at six and seven;
We wallow in our sin,
Christ cannot find a chamber in the inn.
We entertain Him always like a stranger,
And, as at first, still lodge Him in the manger.

—Unknown.

Miracle of Christmas

Life takes its toll along the passing years
And fills the road with treasures left behind:
The piercing eyes that flashed like burnished spears,
The quick compulsion of the youthful mind;
The hearts of friends whose beating death has stilled,
The smiles of comrades who their love forget;
The singing loyalties the years have chilled,
The hopes discarded but remembered yet.

Then comes a day with children's merry songs
And golden memories of a babe asleep:
A new life strong to right the human wrongs,
To teach men laughter who could only weep
So Christmas brings its gift of ageless truth,
A sparkling fountain of perpetual youth.

—Lynn Harold Hough.

SELECTED PROSE

The Age of Preaching

This is the age of preaching. The greatest single need of our time is for men who can interpret the nature and purpose of God to our blundering age, who can preach the gospel of redemption unashamed, to bring hope to a frustrated, cynical world. Mankind wants to be redeemed from secularism which places having before being, from racialism which denies our oneness in God, from scientism which is more concerned with motion than direction, from intellectualism which smugly disavows the invisible and from existentialism which sees nothing beyond desolation.

* * * The worthy prophet must be a man with conviction. He must think clearly. His feet must be planted upon a rock which no storm can beat down; he must carry a light which no darkness can dim. He must be able to take his stand, saying, "This one thing I know." This is no time for the minister to give ground to every whim and wind, or to accommodate himself to all manner of pressure groups. There has been too much indifference to and uncertainty about the truth once delivered to the saints. Perhaps that has become our greatest peril.— One finds too frequently a considerable incomprehension of the meaning of the transcendence of God, the nature of man, the fact of sin and the ultimate goal of life. The minister cannot stand with his tongue in his cheek, leaning first on one foot, then on the other, apologizing for everything that is omnipotent in God, divine in Christ and miraculous in his kingdom.

* * *

If conviction comes first, then compassion must come second. Thinking clearly must be followed by feeling deeply. The preacher lives in a world which is tired—tired of struggling and tired of trying. It wants to be made secure from hunger, disease, hate, cold and aggression—these elemental urges which are reappearing in society. * * * Believe me this blundering world is waiting for the sunrise of those men of God who see the sordid shambles, the pitiful disillusionments, the devastating injustice and the dreadful cynicism of the hour, not with callousness, but with compassion; not with indif-

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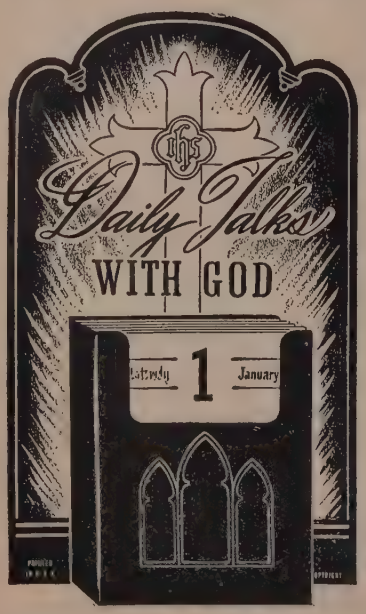

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ference, but with concern. We need today a ministry which shall once again see the travail and tears, the dreadful intolerances and prejudices, the shocking indignities, the muddled living and the appalling suffering in terms of compassion.—Joseph R. Sizoo in Foreword to *Best Sermons;* Harper and Brothers.

The Church and Money

The modern Protestant church in our urban centers * * * is ineffective today in the work of social redemption. Usually it has sided with the middle class and generally has supported the *status quo* philosophy. It has thrown the weight of its tremendous influence on the side of the strong and the powerful and it has left the weak to the mercy of the strong. Protestant churches in America can claim as members but a very small percentage of the ten million labor union members, for the simple reason they do not feel at home in the churches. Many of the upper class "society" churches are gentlemen's clubs and "gentlemen" usually do not associate with union workers.

Protestantism has ignored almost completely the migrant and other thousands of workmen not protected by labor unions. The church has weakened its position with the masses at the very moment when the masses are becoming a power in the cities. * * *

Often men of money, power, and influence in the church have presumed to instruct ministers "to preach the gospel, and leave economics and politics alone." The minister who stuck to his guns in the face of such attitudes often found himself out of a job, or found his church boycotted, the funds to support its work cut off. Yet today whenever a minister has the courage to stand up to the crowd who desire to make the church into an arm of the power group, he generally gets the backing of the people. The minister who is unafraid often does get support. And for every big gift of one thousand dollars that is cut off by the "power group" two thousand dollars may come to replace it from the people.

The rich contribute only about eighteen per cent of all the money for religion and philanthropy, while the common people contribute about eighty-two per cent. * * * The money threat is one of the greatest menaces to the Christian church in urban life.— D. R. Sharpe in *Call to Christian Action.*

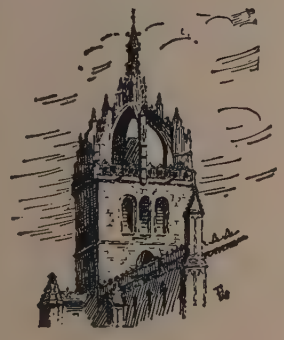
Love, Human and Divine

There are five aspects of love by which the nature of man is uplifted and fulfilled: The love of man or woman for God; the love of man and woman for each other; the love of parents for children and of children for parents; the love of men and women for country or community; and the love of men and women for excellence in some creative activity, in art, in literature or philosophy. These are not five kinds or species which is given to ennoble men, but five aspects of love which is one, even when we think of it as flowing between God and man. In every little child lying in his mother's bosom, there is something of the incarnation; the mystery of humanity becomes the revelation of heaven; and in such incarnation of the divine love we can behold, born in every aspect of human love, the word become incarnate of him in whose will is our peace.—W. F. Lofthouse.

BOOKISH BREVITIES

Call to Christian Action by D. R. Sharpe, is a book to sting the conscience, illumine the understanding and give a ringing challenge to every honest Protestant in America. The sample quotation which appears above will give the reader some idea how straight to the heart of Protestantism's shame

(Turn to page 67)



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EVERY MAN in public life
every speaker who takes the rostrum
every preacher who mounts the pulpit
has certain reticences.

The modern preacher, particularly, hesitates to inject personalities into his preaching.

He is reticent about using illustrations out of his own experience or that of his congregation.

*From "Mr. Jones, Meet the Master," a volume of sermons by Peter Marshall published by the Fleming H. Revell Company. It is used here by special permission.

But the apostolic preachers and writers observed no such restraints.
Their sermons were full of their own experiences.

"What we have seen and heard, declare we unto you," they said.
They never tired of telling what the Lord had done for them . . .
what they had been before . . .
what they were now . . .
and in the simple telling, there was power—sheer power.

Lately, I have had a feeling of compulsion to tell my own story once again.
I do not know why it was laid on my heart to tell it right now.
I do not need to know.
Nor do I need to offer any apology for doing so, for did not Christ say, "Go home and tell thy friends what great things the Lord hath done for thee."

In my story, Peter Marshall is not glorified, but the Lord.
As a matter of fact, as I think back over the evidences of the Lord's guidance in my own life, I feel ashamed that my faith is not a more radiant, contagious thing.

His hand has very evidently been upon me, and I should be a better man because of it.

It is with prayer that what I have to say might help others, and at the same time lead me to a more complete surrender, that I tell you the experiences

---

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PLANS & PROGRESS REPORT
on a
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By sending you the following information we understand that we will receive an analysis of our fund-raising potentials and other advice requested without cost or obligation. Some of these figures are tentative and inaccurate as they are only personal opinions.

1. Purpose of fund _____
2. Total cost of project _____ $_____
3. Amount raised to date _____ $_____
   a. Number of givers _____
   b. Amount to be collected on unpaid pledges___ $_____
   c. Three largest gifts to building fund $_____ $_____ $_____
   d. Date of last building fund campaign _____
4. Additional amount expected from sale of non-essential property _____ $_____ (Subtract 3 and 4 from 2)
5. Total amount needed _____ $_____
6. Amount that can be borrowed _____ $_____
7. Amount church is willing to borrow _____ $_____
8. Balance that must be raised _____ $_____
9. Amount expected from non-members _____ $_____
10. Last year—Amount of budget $_____ Number of givers _____
11. This year—Amount of budget $_____ Number of givers _____
    a. Total number paying weekly on budget pledges _____
    b. Amounts of 3 largest budget gifts $_____ $_____ $_____
12. Number of members _____ Number of families _____

Name of church _____

Address _____

City and state _____

Signed _____ Title _____

Prayer

Our Father in Heaven, give us the long view of our work and our world.

Help us to see that it is better to fail in a cause that will ultimately succeed than to succeed in a cause that will ultimately fail.

May Thy will be done here, and may Thy program be carried out, above party and personality, beyond time and circumstance, for the good of America and the peace of the world. Through Jesus Christ our Lord. Amen.

Peter Marshall

of a boy who was born within nine miles of the city of Glasgow, in the land of John Knox
Walter Scott
and Rabbie Burns.

I never knew my father, as other boys know their father, for he died when I was four, leaving my mother with two children, my sister being only a few months old.

Three years after my father's death, I acquired a stepfather, and my boyhood was profoundly affected by this new relationship.

I soon learned to fear my stepfather, for he was a jealous man with a violent temper.
It was worse when he had been drinking, for he was one of those who felt it necessary, for business reasons, to serve alcoholic beverages at home to business friends and associates.
And yet I know that no business contract
no order
or commercial consideration can ever be worth
the happiness of one's home or the peace of one's mind.

I had few toys.
Birthdays came and went unnoticed.
We never had a Christmas tree.
My mother's relatives never visited us, for it was too unpleasant after they left.

All references to my father or to my father's family were forbidden.
It was an unnatural situation, in which repressions were the rule.

I was quite unhappy, and began at an early age to think about some escape.

Like every British boy, the sea had a strong appeal
On a still night one could hear the deep bassoon of ships' sirens as they warped into the docks of Glasgow or slipped

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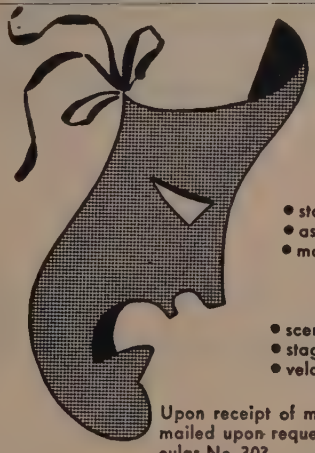

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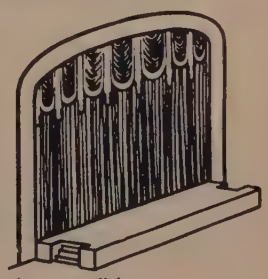

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down the Clyde for distant ports.

I began to think of the sea and to dream of it.
The books I read were tales of the sea.

With pen and pencil, and later with water colors,
I had sketched and scribbled, and always it had been ships.

How I longed to get off to sea . . .
I realize now it was an escape I sought, romanticized in the glamor and the call of the sea.

I had just turned fourteen when I ran off to join the Royal Navy.
At that time the Navy signed boys at fifteen and nine months.
I said farewell to my friends in high school and to my teachers, and the next morning walked most of the way to the naval recruiting station ten miles away.

My career in the Navy was short-lived, for my parents secured my release because of my age.
And then I very foolishly refused to go back to school, since I had told my friends I was off to sea.

There was nothing left to do but to start working.
I began as an office boy, and enrolled in night school to study mechanical engineering.

I became a junior clerk
and then a timekeeper.
For two years I worked in an accountant's office.
Then I became a machinist in an iron and steel tube works.

I had six years of night school in technical college, and now had three years' practical engineering experience, operating machines of all kinds.

Then came the climax of an intolerable home life in a harangue and a violent scene when my stepfather, under the influence of drink, gave me an ultimatum to leave the house.

How could I have known, at this time of severe crisis in my life, that even this would work out to the glory of God, and that in the years ahead there was to be a complete reconciliation with my stepfather?

At the time I was earning thirty-eight shillings per week, and the outlook was none too encouraging, for I had given my mother my pay envelope every pay day and had no money saved.
I had no financial resources.

My mother's faith was simple and strong, and as I made plans to secure lodgings elsewhere, she said,

"*Dinna* worry, son, the Lord will provide.
He'll open up the way."

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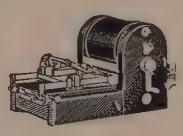
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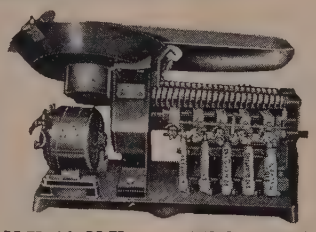
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Thus, from the beginning, God was providing for my material needs.

That fall, a missionary returned from China and spoke in our church to the young people.
He was not seeking money—but volunteers for the mission field.
I volunteered for foreign service.
I was free.
I had no responsibilities
and I was obeying some impulse to offer my life.

As I look back upon it, I realize that it might have been the sort of thing youth loves to do, seeking glamorous adventure.

Yet I was born only a few miles from Blantyre, the birthplace of David Livingstone, and the story of that great missionary had inspired me all through Sunday School.

Then too, my own father had tried to go as a missionary, but for some reason had not been able to do so.
Whatever the impulse, from that time on, I knew that my call was for whole-time Christian service.

Correspondence with the London Missionary Society revealed that I would have to go through the university and have years of training.
Now, I had no money
no family to support me
no friends able to finance my education
and no means of borrowing enough.
So we reached an impasse.

The Home Mission Board then persuaded me to consider the ministry at home, but the same difficulties stood in the way.

I had to continue working to support myself, and so they agreed that I should go on and begin studying at night, matriculating at Glasgow or Edinburgh University and save as much

as I could, with a view to entering the seminary the following year.

It was a hard grind, and I found that my schooling and travel, books and the other expenses of college ate up all my savings.

Meanwhile I had other troubles with my studies. It is not easy to work ten or twelve hours a day and go to school at night.

I had trouble with French—and twice failed in my examinations.
I was majoring in English, French, and mathematics, and suffice it to say that working hard, I was finding the going difficult.

In the midst of my discouragement, a cousin, whom I had not seen for nineteen years, came home from America on business.

He sought me out and told me that it was my father who had helped him to emigrate to the United States. My cousin told me that his life had been remarkably like mine.
He too had a stepfather, who made life miserable for them all.
He too had been forced to leave home.
He too had no resources, but my father had paid his steamship passage to this land of opportunity.

Now he wanted to repay the debt he owed, and since it could not be paid to my father, he wanted to pay it to me, by offering to enable me to come to America.

I told him I had no desire to go to America and informed him of my plans.
He suggested that I could prepare myself as well in America as in Scotland, and pointed out some elements of difference that might make it easier.

For example, he told me how it was possible in this country to work one's way through school,
and how willing people were to help young people with their education.

Furthermore, the seminary course here was only three years as compared with four in Scotland,
and then, too, there were so many more opportunities.

It was an attractive picture.
But I had no desire to come to America.
However, I said I would pray about it and let him know.

I did pray about it, as earnestly as I could.
I prayed for guidance, for the answer.
Day after day, night after night, I thought about it and prayed about it, but no answer came.

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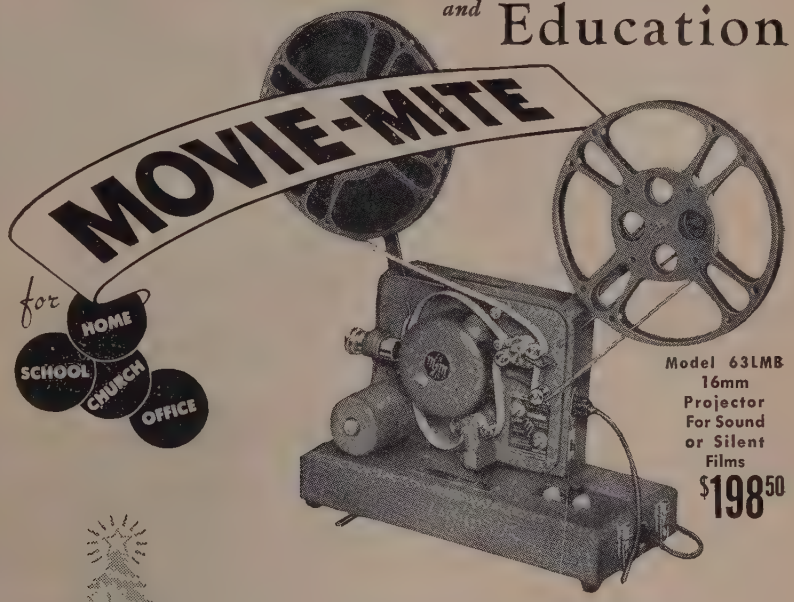

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The weeks passed, and I could not understand why God did not give me a plain answer.
I was impatient.

Three weeks had gone by, and then one Sunday afternoon the answer came.
I could never describe it to anyone how I knew, but there was no mistaking it.
One moment I was walking along undecided—and the next moment, I *knew* that it was God's will for me to go to America.

I don't think I could describe it any more accurately.
But those of you who have had experience in prayer will understand.

I had to wait a year and a half for a visa, and when finally I sailed, my cousin was still in Europe on business, and I stood alone watching the hills of Scotland sink into the Atlantic Ocean.

I had no idea what lay before me, or how or where or when I would enter the ministry.
That I was willing to leave to Him, who had led me thus far on my way.

I prefer to say as little as possible about the first five months I spent in this country, in New Jersey.
I worked hard for long hours.
I dug ditches.
I wielded spade and shovel.
I was unemployed.
I had three different jobs in five months,
but no contact with any church,
no indication of any possibility of achieving my ambition and following the call.

Then came a letter from Birmingham, Alabama, offering me a position with a newspaper there.
I felt, at once, that this might be the second step in my guidance.
So I made it a matter of prayer.
Should I go South?
Was this the way into the ministry?

Within a week I knew that it was.
My prayers were answered definitely and without doubt.
I borrowed money, and made my way to Birmingham.
There I found friends.

I met Dr. Trevor Mordecai of the First Presbyterian Church, to whom I owe more than I shall ever be able to repay.
The first time he saw me, he felt that there was a deep significance in our meeting, and that somehow it was laid upon him to help me.

He knew, before I told him, that I sought to enter the ministry, and he promised to help.
The events of the next few weeks were so amazing and so exciting, that I know it sounds almost unbelievable.

Within the space of a few short weeks,
I had joined the First Presbyterian Church
had been recommended by the Session as a candidate for the gospel ministry,
had spoken at prayer meeting,
had been elected president of the young people's league,
had become interested in the Boy Scouts of that church,
and had been asked to become the teacher of the Men's Bible Class.

All of this took only a few short weeks.
It was agreed, however, that since the seminaries were already in session, it would be well for me to wait until the following year, since I could use the time to become acclimated
to make friends
and to gain some valuable experience.

It was a happy and a busy year.
My salary with the newspaper was very small, and I was unable to save anything.

When the time came around for me to enter the seminary, some of my friends were quite concerned about how my theological education could possibly be financed, since I still had no money.

Under the spell of all the wonderful things that had already happened to me, I believed implicitly that a way would be provided, although I could not imagine how.

Call it naive if you will, I believed the Lord would provide a way . . .
and so he did.

Just before I left for seminary, the Men's Bible Class assured me of their interest in my going, and that they would follow me through with their prayers.

Understanding the difficulties I might encounter in seminary and in order that I could devote myself wholly to my preparation, they pledged themselves to send me a specified sum every month while I was in seminary.

This they did for two years.
Since I supplied a church in my senior year, I was able to graduate without debt, save that obligation to the Men's Bible Class of the Old First Church, which I can never repay.

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My experience with God's guidance did not end there, for in each of my first two pastorates in Georgia, I had clear and unmistakable indications as to where the Lord wanted me to go.

The historic old New York Avenue Presbyterian Church in Washington then called me, and I prayed about the matter for two or three weeks.
I simply could not feel that it was God's will for me to come, and so I declined the call.

Eight months later, the second call arrived, but this time there were factors that made it clear that it was the will of God.
I accepted the call for that reason.
I did not want to leave Atlanta.
I was very happy there, and from every human consideration I wanted to stay.

I came to Washington believing sincerely that that was God's will for me, that he had specific work here that he wanted me to do.
Such has been the case.

During the years in Washington, I have received honors upon honors, all of which have been undeserved and far beyond my fondest dreams.

And out of profound gratitude for my adopted country, I can only say that I would like in this land to live and die, and while I live to help other people as much as possible, believing that only in service to other people can I possibly express my gratitude for all that America has done for me.

For the tap on the shoulder that called me to the ministry came to me, and this is the call that brooks no refusal —the call that we cannot ignore, the call that brings us to heel—to fall adoring and wondering at the feet of Christ.

Now if you were walking down the street, and someone came up behind you and tapped you on the shoulder . . . what would you do?

Naturally, you would turn around.

Well, that is exactly what happens in the spiritual world.

A man walks on through life—with the external call ringing in his ears but with no response stirring in his heart, and then suddenly, without any warning, the Spirit taps him on the shoulder.

What happens? He turns round
The word "repentance" means "turning round."
He repents and believes and is saved.
The "tap on the shoulder" is the almighty power of God acting without help or hindrance upon an elect fallen sinner, so as to produce a new creature, and to lead him into the particular work which God has for him.

God calls men to preach.

How did preaching arise in the first place? By what right does a man stand before his fellows, Bible in hand, and claim their attention?
Not because he is better than they are . . .
Not because he has attended a theological seminary and studied Hebrew . . . Greek . . . and theology.

But primarily because he is obeying a "tap on the shoulder."
Because God has whispered him in the ear
and conscripted him for the glorious company of those voices crying in the wilderness of life.

The preacher is conscious of being *called*, as we say, and that means that he is responding to an inward urge that could not be resisted . . .
an urge that grew out of a providential arrangement of his life and his circumstances to the great end that he should become an ambassador of the Chief—an urge that grew into a conviction that only by obeying could he ever find that joy and satisfaction of a life lived according to the plan of God.

God brought Moses from minding the sheep . . .
He took Amos from the herds of Tekoa . . .
He beckoned Peter, James, and John from the fishing boats and their nets . . .
And called Livingstone from the mill in Blantyre, Scotland.
He called Carey from his cobbler's bench . . .
He claimed Moody from the shoe store.

From the mills, the factory, and the farm they come . . .
From the ranks of mediocrity, or the gutters of sin He calls them . . . changes them . . . and makes them His messengers.

Such was my tap on the shoulder.
The power of the gospel has not lessened with the passing of the years, but has a new significance in this
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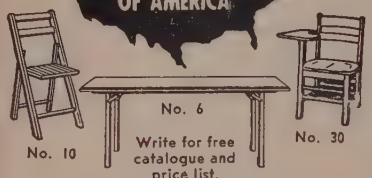
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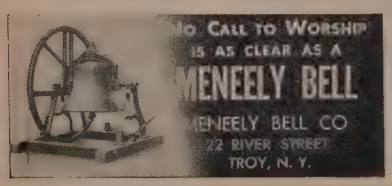

"I'm No Poet, But . . ."

The Story of An Effective Ministry Through Verse

*by Millard M. Gifford**

IT was a kiss from his mother, we are told, that made Benjamin West a painter. I think we can all understand what this appreciation meant to a sensitive boy, who was hungry for recognition. For deep down all of us want to be appreciated, to mean something to people whose friendship and judgment we cherish. A sincere word of appreciation for work well done, or attempted, is an unsurpassed way of releasing creative ability within the most mediocre individuals.

I'm quite aware that my poetry is vastly inferior to many writers, whose words have sung their way into our minds. I just want to testify that genuine appreciation for a simple poem I had written, prompted me to explore further the possibilities of poetry in my pastoral work. My gratitude for the word of appreciation was expressed in this little poem, entitled "Profession."

When first I began to work,
It was a weekly chore,
I saw no flying cherubim,
Just work and nothing more.

Now I've a presence in my room,
Monotony is broken,
Angels often peer my way,
To hear what's being spoken.

Anyone can see that this is not great poetry, but it did this much for me—it made me realize that there were to be more growing pains in the literary realm. Since that time, the poetry I have produced, has provided pleasure for my friends and has greatly stimulated my interest in everything beautiful.

Not long ago, a six-year-old child went to the hospital with a serious illness, which kept her there for weeks. Every time I went to see her I took along a children's poem, of which the following is a sample:

NIGHT NURSE

The quiet nights we used to spend,
Remember, Mother dear?
My goodness, what a noise outside,
I wish that you were here!

The windows shook with all their might,
A pan crashed in the hall,
And as my heart jumped with delight,
I heard a patient fall!

I jumped from bed the fun to seek,
I thought it was a riot,
But before I could even peek,
Nursy yelled, "be quiet!"

These offerings were looked forward to with great interest by my precocious little friend and I know my joy was as great as her own, as I heard her merry laughter.

Or you have taken for a ride some friends who have very difficult problems to solve. The beauty of the landscape uplifts them and they return home, refreshed and better able to face life and its tragedies. A poem like this is often cherished as a memento of your interest and friendship.

SILVER

"The colors are gone," the people said,
But they weren't gone for me,
I could have gazed forever
At the restful, silver sea.

The carmine of the oak is gone,
The maple's chrome has died,
Now birches steal upon my sight,
In all their silver pride.

The spruce trees are greener now,
The lake a deeper blue,
A stroke of our God's downy brush
Makes me love silver too.

One day I received word that a young man, on the threshold of a useful career, had dropped dead. His people were my dear friends. They were prostrated with grief. Desiring to lessen as much as possible the anguish of that bitter sorrow, struggling prayerfully for expression, this poem "Consolation" came to birth.

I believe!
It is not death, but life,—
To find our tired, weary hands
Clasped by a God who understands.

I believe!
It is not death, but life,—
To open heavy, drooping eyes
Upon Christ's face in glad surprise.

I believe!
It is not death, but life,—
To hear our partial, mortal song
Sung by a whole, immortal throng.

Perhaps you may be having difficulty with a certain Bible passage, which does not readily yield its riches of meaning. Say, for example, you have been studying I Kings 19 and you have read once more about "the still small voice," which Moffatt calls "the breath of a light whisper." Trying to get a new slant on this beautiful passage, you

*Minister, First Reformed Church, Passaic, New Jersey.

write a scriptural reconstruction, which emerges like this—

The Breath of a Light Whisper

Changing Nature greets our changeless souls
Tempting them to various courses of action:

There is the mood of rushing wind
When souls turn towards that which is loud
And noisy and blatant and thunderous,
When old moorings are dislodged
And the waiting abyss claims the unwary,
The way of lurking agony and death.

There is the mood of earthquake violence,
When we treat all with iconoclastic mood,
Shocking our fellows by the violence
And impact of shuddering ideas,
Breaking loose from the ancient landmarks—
Widening the gap between goodness and evil.

There is the mood of fiery vehemence
When we wish we were sulphur torches
Blazing a trail into the ashes of conscience,
Burning away ancient dross and debris,
Making a Gomorrah funeral pyre in hate,
Or a Sodom conflagration in bitterness.

The breath of a light whisper is God's mood,
Recalling the soul to its former grandeur,
Stressing the permanency of airy loveliness,
Brewing glorious victory in dark defeat,
Cooling the feverish brow, giving the grip
For undaunted hands to win a shining victory!

And lo, you have a new approach to your sermon and have permanently inscribed upon your memory, one of the truly great literary masterpieces of the Old Testament.

Or suppose that your Children's Day Service has become too stereotyped. You want to add some variety, spontaneity and freshness, to the program. You can capture the interest of the children, yea, even of the adults, with a poem like this, which helps them remember always the basic framework of Christian theology:

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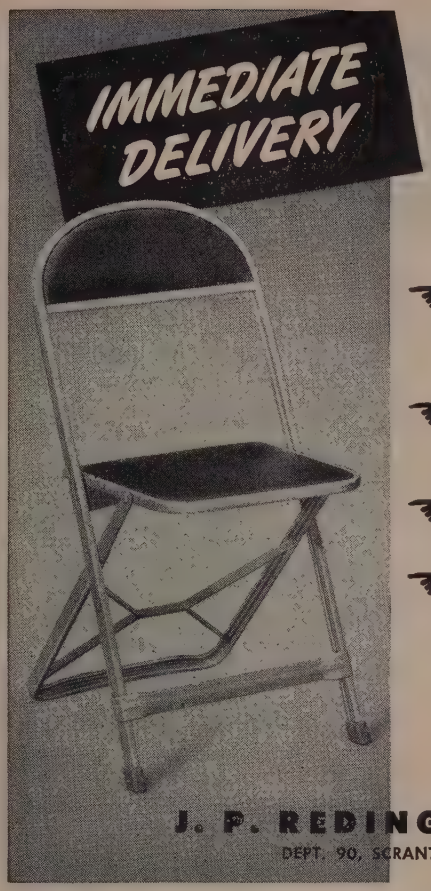
CHRISTMAS:
I am the day of mystery,
Of mother love and baby's cry,
Alleleuia!

BAPTISM:
I am the day God's Voice was heard,
When wings of pigeons softly whirred,
Alleleuia!

PALM SUNDAY:
I am the day when Peace was preached,
And children for palm branches reached,
Alleleuia!



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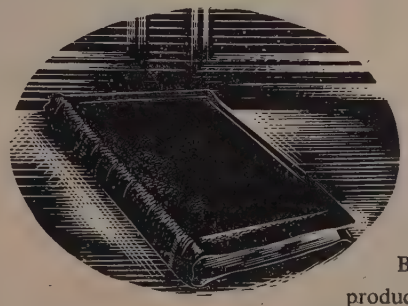

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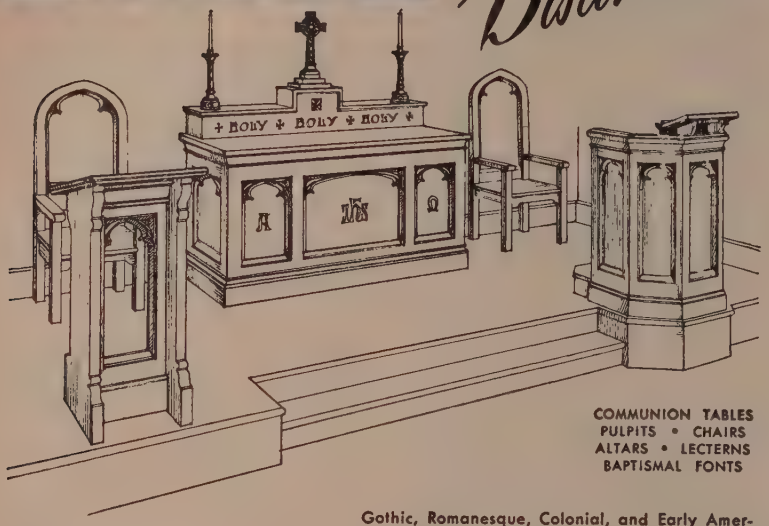

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I am the day when bread was broken,
And wine of blood became the token.
Alleleuia!

GOOD FRIDAY:
I am the day when on a tree,
My Jesus died for you and me!
Alleleuia!

EASTER:
I am the day which conquered grief
And brought to weeping eyes relief.
Alleleuia!

ASCENSION:
I am the day when Jesus left,
When gazing men felt most bereft.
Alleleuia!

PENTECOST:
I am the day of mighty power,
When Peter's preaching came to flower.
Alleleuia!

SECOND COMING:
I am the day when Christ shall come
To claim our spirits for His home.
Alleleuia!

If you have a good junior choir, you may use their talents by singing an "Alleleuia," after every six lines. The one to the tune of *Sarum* from "For All the Saints Who From Their Labors Rest," would do very well. You could also combine this with scripture reading and pageantry. And the day takes on new meaning!

Finally, because you are so grateful to God for all his blessings, you decide to ask your minister of music to compose an original anthem of praise in a service which is to be entitled "Where Old and New Meet." The minister's part is to compose several hymns, which can be used for the occasion. One day there sings its way into your mind a hymn which begins, "O Holy God, Whose Voice Still Frames,"

O Holy God, whose voice *still* frames
The sky and mighty deep,
Create in us a single heart,
That we Thy laws may keep.

O Holy Christ, whose wounds *still* bleed,
Because of strife and din,
Forgive and grant real amity
That love may conquer sin.

O Holy Ghost, whose light *still* shines
With inner, cleansing power,
Create in us the will to pray,
That we may match this hour.

Brave holy men we then will be,
Fit for Thy chastening rod,
Grateful for One who helps us seek,
The kingdom of our God!

And there comes to people whose traditions are very precious, a sense of gratitude to God, who is always "making things new," that we in our generation are using all our talents, however mediocre, to praise God for his "unsearchable riches" in Christ Jesus.

Vignettes of An Ecclesiastical Rebel

It Looked Like Murder

by William H. Leach

IN THIS story the ministerial rebel plays a very small part. It is rather the story of the son who is writing the series. The income of the preacher has never been great. His boys and girls have usually sought, at an early age, to supplement the family earnings. It is hard for me to decide just when I first worked for profit. I think it must have been in Cuba, New York where father was the pastor of the First Methodist Church.

There was an estate east of town where lived an aged widow. She usually hired a boy to mow her lawn, milk her cow, clean the spring and once a week to flush the out-door privy. This was a rather unique task. An artesian spring filled a pool with water. Once a week the plug was filled and many gallons of water did their worth. I think it may have been the only system of its kind in the world. And I think it may have been the only water flushed toilet in the village at the time. For this employment before school in the morning and after school at night I received the sum of five dollars per month.

Later in another parish which lay in the state of Pennsylvania I found more remunerative work. In those days all male citizens of Pennsylvania must pay a road tax. It consisted of two days work on the highways of the county. Many of the men felt they did not have time to work on the road so they were permitted to hire a substitute. The road commissioner was not too particular as to the ability of the substitute. So when I was fourteen years old it was a comparatively easy matter to persuade taxpayers to pay me and my pals one dollar a day to work out the road tax. The work consisted of following the horses, picking up stones and throwing them on to the wagon. At times we drove the horses or held the plow as it turned up the soil for a drainage ditch. Nobody worked too hard and there was plenty of time for thought.

Some time later than this I got a real job. I became apprenticed to a pharmacist to learn that profession. I was of high school age; the village was Belmont, New York. I think I got three dollars a week for time after school and evening. For this I cleaned the floors and windows, waited on customers and did some laboratory experimentation on my own. I recall mixing sulphur and salt peter to make gun powder. The mixture convinced me it was possible.

The drug store of those days was quite a different institution from the ones we patronize today. We were just beginning to have packaged goods. Most of the standard liquids were measured as they were sold.

There must have been some rule about the handling of these drugs but when the druggist employer was away I felt perfectly competent to measure and sell everything in the place.

Many of the drugs came in concentrated form and were diluted for the retail trade. That is important in this story. For one day while alone in the store I had a customer. He wanted a pint of Spirits of Nitre. It was the first time I had had an occasion to sell this item but I was familiar with the big bottle on the shelf and made short work of measuring out a pint and taking the money.

When my employer came back he asked about business and I recounted the various sales. When I told about the nitre he got excited.

"Where did you get it?" he asked.

"Out of that big bottle," I said, pointing toward the shelf.

"Some one will get their stomach burned out," he said as he explained that the commercial article was in the smaller bottle behind the larger one.

"Who bought it?"

The long and short of it was that I must find out who bought the nitre, contact him and hope that I could get hold of it before it was used. He impressed upon me the danger involved. Inquiries from some who had been in the store were successful in getting the name of the man and his address. It was a few rods outside the village limits. I hopped onto my bicycle and rushed to his house. In my pocket I had a bottle of the commercial article to substitute for the concentrated form which he had taken.

The farm house was a large square house so common in the rural areas at the time. But when I turned my bike into the walk leading to the house I stopped with terror. The undertaker's crepe was hanging on the front door.

(Turn to next page)

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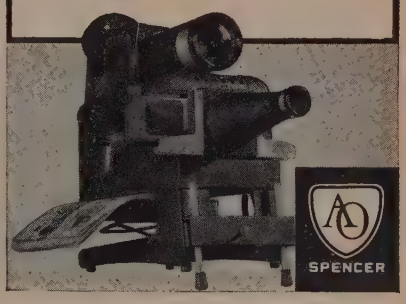

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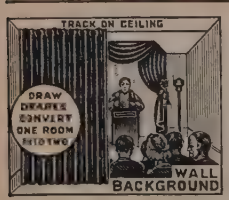

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Kirkridge

A Pennsylvania Retreat for Christians Seeking Strength

*by Harry M. Savacool**

HIGH on a mountain side in Eastern Pennsylvania there is a retreat where ministers and laymen go apart from the world for three or four days and in silent contemplation find a renewal of their spiritual strength and poise. This place of spiritual renewal was founded some years ago by Christian men who felt the need of a spiritual fellowship reaching across denominational lines. Very likely they were moved by the example of the Iona Community in Scotland where for several years Christian ministers and laymen have gathered on an isolated island off the coast of Scotland in the summer months to seek spiritual renewal in labor on the rebuilding of a ruined abbey and in spiritual devotion and discipline.

Kirkridge, as the American retreat is called, is simple and unadorned. An old farm house is roughly furnished and with two out-cabins will accommodate about twenty persons at a time. A rich library of devotional books has been gathered. Just a short distance away on the crest of the mountain is a hewn stone, glass enclosed retreat house from which there is in all directions a breath-taking view of thirty miles of mountain grandeur.

Here the Kirkridge Fellowship makes its retreats. Here gather from five to twenty seekers at a time. There is no radio and no newspapers. They deliberately leave the rush of the world for a few days to face themselves and God; to regain their spiritual poise and power. The work of serving meals and housekeeping is assigned to members of the group. Only the actual cooking is done by one from outside the group. The food is cheap, plain, and nourishing.

Silence is a feature of the Kirkridge Discipline. From the close of the evening worship at 9:15 p. m. until the close of the morning worship at 8:30 a. m. absolute silence is maintained. It is amazing how refreshing this silence is after the rush and confusion of a

*Minister, The Methodist Church, Owego, New York.

Vignettes of an Ecclesiastical Rebel

(From page 53)

A train was passing on the Erie railroad at the time. It was not going very fast. My first impulse was to jump it getting away from that house and that community as quickly as possible. But a sense of responsibility took hold of me. I evaded that front door and went around the back. Coming from the barn was the man who had purchased the nitre.

My tongue was frozen in my mouth. It was hard to speak. But I did manage to tell him why I came and offered him the bottle I had brought with me.

"I will take it," he said. "But I don't think the other would hurt those horses. They are tough." He explained, "I bought it for the horses."

There was relief. I can feel it now forty-five years after the event. I even got up enough courage to ask who was dead. He explained that the body of his wife's sister had just been brought home for burial.

"I have been so busy making arrangements for the burial that I had not treated the horses," he explained.

I could very easily bring my father into this story by simply telling that I went home a very much disciplined offspring and recount the good advice I received from him. That would make this truly a part of the series on the ecclesiastical rebel. But I must tell the truth. I never told either parent about this experience. But don't think that I did not remember it.

Years later I used it as a basis for a short story published in a national magazine. Only in the story the boy jumped the freight train and went away from home. For years he carried the weights of guilt on his conscience. It was not until many years after that he returned to the home town and found that his weight of sin was entirely in the imagination.

Fortunately or unfortunately, according as one may look at it I soon decided that I did not want to be a pharmacist. I soon graduated from high school and then — on to college. Perhaps, if this embarrassing experience had not taken place I would have followed that profession and some one else would have thought of *Church Management* and be, today, filling the editorial chair.

busy life. It gives time to look within and to reorient one's life.

Retreats at Kirkridge differ according to the interests of the groups but all practice the silence and all engage in manual labor for three hours each forenoon. This manual labor breaks down all barriers, welds the group together, and opens new spiritual vistas. It is amazing how eagerly one comes into the discussion group after twelve hours of silence and the three hours of manual labor.

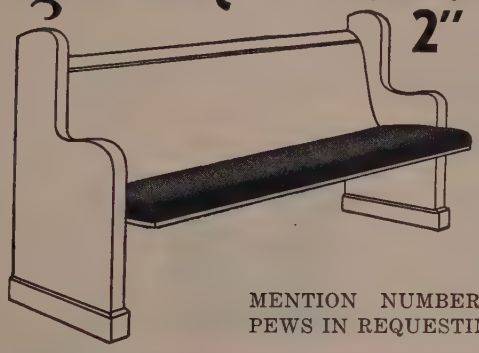
The early afternoons are free for reading, meditation, or quiet conversation. Usually at 4 p.m., after tea, there is a period of solid discussion on important themes planned in advance, and often with a resource person of outstanding ability. After a late dinner the groups usually go to the mountain top for meditation and then the evening worship followed by silence, reading, or meditation, and then to bed. It is astonishing how one comes away from three or four days at a Kirkridge Retreat with a new poise and power within.

A typical retreat held during the past summer included seven persons, none of whom had ever met before. The leader was a young college professor. There was the assistant pastor of one of the great churches of the Middle West, the pastor of a church in a small industrial city in Ohio, the pastor of a church in an eastern county seat town, a senior in a theological seminary, a quaker layman, and a prominent economist from England. During the work periods, there was fence building, clean-up work, and gardening. The noon discussions were on the "Grace of God" and the use of the Kirkridge Discipline through the year. The late afternoon discussions were led by the English economist and dealt with the Christian way of life in a world order in a period of break-up and readjustment. Every member of the retreat testified to the great help and inspiration received. The fact that four different denominations were represented was stimulating and broadening.

But Kirkridge is not just a retreat house. It is a continuing fellowship of those who accept and try to live by a discipline. It is made up of people who live by a rule. The rule is discussed and revised each year. At present it consists of an obligation to spend at least one-half hour in personal devotions each day before noon. There is a lectionary of Bible readings to be read each day with the rather unusual feature that the same passage is reread each day for two weeks. There is also a hymn suggested for each month for daily use. Every Kirkridge member is

(Turn to page 57)

PEW CUSHIONS



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The Roots of Preaching

Suggestions for Creative Preaching

by Harold F. Carr

Harold F. Carr

STILL SEEKING SOURCES OF helpful preaching we turn to the idea of outlines for study. Of course, we weary of stereotyped outlines for sermons—introduction, three points and summary. That shouldn't deflect our determination to take various fields of study and outline them. The life of Christ, for instance. Without any book or Bible near write an outline of the life of the Master. Now take another one of his teachings. See!

REGARDING OUR READING

Any outline of study would include bibliographies. A comparison of bibliographies shows certain recommendations repeated. Consider the following five bibliographies plus some from the backs of the books you appreciate concerning the life of Christ. Does it seem that some authors are quoted and trusted on certain phases of the Master's life? Is someone pre-eminent in portraying His mission? Is another particularly helpful in making you understand His sacrifice?

It takes ten pages to give the references in *The Quest for the Historical Jesus** by Schweitzer. Here we will find the old and scholarly references.

Jump to 1937 and *The Peril of Modernizing Jesus*** by Henry J. Cadbury. Sixteen pages of notes give many references and some reasons for them. Did any of Schweitzer's authorities win a place on this team?

A Portrait of Jesus† by Sherwood Eddy gives his bibliography with the more important recent books starred. If any of Schweitzer's and Cadbury's helpers are still with us why is it? What is it about the Master which breaks through all of these books? Does it seem most significant to us?

The Human Life of Jesus‡ by John Erskine was published in 1945 and is quite different. Who spoke to him? After the last chapter of the book proper is a chapter titled "Bibliography" and he explains his sources.

And now comes *The Man from Nazareth*§ by Dr. Fosdick. Two of the books we have mentioned are in his selected bibliography. Just by studying the outlines of these books one can see what parts parallel and thus we are on the track of the meaningful, the suggestive and the appealing. It is the kind of outlining which sets us going with our own sermons.

*The Macmillan Company.
**The Macmillan Company.
†Association Press.
‡William Morrow and Company.
§Harper and Brothers.

IN A MANNER OF SPEAKING

Did you ever see in some old manuscript the quaint and wistful instruction, "wait for applause?" It smacks of the same attitude toward public speaking which spent much time on gestures. It isn't quite as bothersome when the same words come in the stories reporting a speech. The Congressional Record inserts now and then the happy findings for the orators — "applause, laughter."

Speakers today do not want to be caught waiting for a response. They hurry on. Sometimes their continuous flow of words gives them little time for content. Production is the thing.

Another way to fill in gaps so the audience will not have to respond or show alertness, appreciation and encouragement is to say "ah" till the next idea comes. The large number of frank and helpful wives and children in ministers' homes precludes this method.

Speed of diction, honest hesitation, decision about how to deal with the audience come from sincerity, careful preparation and genuine humility. Technique alone will not get away from the "ahs" and the artificiality.

WALKING WITH THE GREAT

*Lord Shaftesbury and Social-Industrial Progress** by J. Wesley Bready was the result of more years of careful research than most any biography of modern days. The foreword is by the late Sir Josiah Stamp. First published in 1926, there have been several impressions and editions since.

Sir Josiah Stamp speaks of the proved success and acceptance of this scholarly book, its power and complete-

*London: George Allen and Unwin Ltd.

ness. He also mentions the dignity and greatness of the subject.

If this book is not available let this note be a summons to look for another on Lord Shaftesbury. He is a whole world of inspiration and instruction.

PREACHING FOR THE WHOLE YEAR

Some preachers think of their year as beginning in September. Others start with the Christian year. All of us perhaps bow to the calendar when we pray about our pulpit offerings for the year. What will we accomplish?

When we think of the roots of preaching, the sources, perhaps we had better make sure again that wo do two things: pray more about our preaching and plan to pray creatively, trustingly and expectantly; and consult more with our people for sources.

There aren't very satisfying ways of measuring the effectiveness of a sermon. There are two things we can do to measure our sincerity of approach. We can actually ask God, "Is this the way I should travel? Is what I am doing important and is it giving to Thy Glory?"

And then we can pick carefully those with whom we would talk about what bothers them, what do they yearn to know and hear, what helps them? Not with an idea of making them sermon tasters in a frothy way, but as fellow seekers after the truth. What can we find and impart which they haven't the time and skill to find for themselves?

A BASIC IDEA

Lord Shaftesbury said, "I think I may say that of all the men we meet with, nine parts in ten are what they are, good or evil, useful or not, by their education."

Education includes schools, worship services, talk around the breakfast table and the funnies.

We have to ask ourselves how much education comes through our sermons. The felicity of expression, the temper, the thought patterns, the yearning back of them and the spirit of the congregation are part of the sermons. And in some of these realms we just have to offer the best we have and leave the rest to the Almighty.

And then again there is a chance to put some solid stuff into our sermons; facts, interpretations and information which people should have. How would it be if we took the list of Sundays for the year and tried to write after each one just what piece of needed information was imparted each Sunday.

A NEW LIGHT

*Jesus and the Disinherited** is by one of the most inspiring preachers of our generation, Howard Thurman. Over a period of twenty years I have heard this brilliant minister speak at youth groups and preachers' conventions. Time in and time out he gives us a message with a haunting power.

This book asks why Christianity seems impotent to deal radically, and therefore effectively, with the issues of discrimination and injustice on the basis of race, religion and national origin.

His illustrations from his own experiences, his grandmother who had been a slave, and his mother, and his own world-wide travels, are worth the time to study the book. But the thesis as shown in the title is even more worthwhile.

*Abingdon-Cokesbury Press.

Kirkridge

(From page 55)

expected to tithe scrupulously. One of the most valuable parts of the Discipline is a monthly retreat alone for at least six hours which is done in units of not less than two hours each. The members of the Fellowship testify to the great spiritual help that they receive from thus going aside for prayer and meditation throughout the year.

Rules are easy things to break and Kirkridge follows the helpful custom of having a written report of the observance of the Discipline sent in each quarter. Sometimes when one is tempted to neglect his duties as prescribed in the rule the fact that he will have to report a failure keeps him from slipping.

No member of the Kirkridge Fellowship thinks that there is any salvation in a discipline or rule, but they also realize that Protestant liberty often becomes Protestant neglect. They are convinced of the value of a real spiritual retreat, of devotional exercises regularly performed, and of Christian obligations accepted and carried out regularly and not by whim. It is their hope that other such groups will be formed and that through them the spiritual life and effectiveness of the church will be quickened.

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A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Those Sunday Guests

Even Though They Were Irregular in Church Attendance, They Like to Make a Visit to the Ex-Preacher - - On Sunday

*By Ethel Morse**

I AM a minister's wife. Most of the time I like my job. A career in the movies would be a bleak substitute. As first assistant to a hard working shepherd, besides looking after a family while also running hither and elsewhere, it is necessary to soothe certain ewes of the fold, with their protruding nerves and protesting feelings; to round up young lambs, with itching, unguided feet; to listen while filmy excuses for not attending church are recounted with an air of verisimilitude: in short to be long in patience and good works.

Furthermore, helping to keep the entire flock moving toward the celestial sheepfold, (no danger of exceeding the speed limit), saves one from needing the services of an employment agency. It is a well known fact that small farmers and serious ministers long ago discovered that there is neither easy money nor ready fame in the sheep business.

The beautiful picture envisioned on the day of ordination,— a persevering shepherd leading a perfect flock, marching in rhythm right up to the heavenly gates,— fades like the fragrant bouquets which adorned the altar.

After the first round of calling it is evident that it will take many rounds to make your calling and election sure to say nothing of any called and elected sheep. So, if at long last a few make the goal we feel humble instead of hilarious, while we trust that we, too, though unworthy may enter in with them.

There are compensations. Friendships are formed in every parish. Many are extra-curricular. These ties may become close and beautiful or casual and brief. The place in your heart tenanted by those who attend church only on Easter, is neither so spacious nor so well heated as the room set aside for the loyal whose absence from a service means either illness or death. You cannot whip up the same amount of enthusiasm for the woman who uses her efficiency in organizations of all hues from pink rabbits down, outside the church, as you can for the overworked mother who washes the dishes after an ecclesiastical supper.

Frequently, it also comes to pass that when mother nature gowns our hills and meadows in summer glory, many a family car that usually broke down just before church time and so stayed at home now romps merrily over any sort of highway that leads outward on The Lord's Day. Poor, tired dad could not go to the sanctuary but bless his heart he can bump over five hundred miles, more or less, of even unimproved road for the sake of a Sunday visit.

Will you kindly tell me who should be visited but some former minister, the farther away the better? This is a sort of penance for not having attended divine services during the pastorate. But alas, the minister's wife is the penitent. It is a pleasant expiation of sins, (offenses of omission), when you drive to a good Sunday dinner. It is sure to be a deglutitious delight if the parson lives in the country —"We thought it would be fun to surprise you." They did, all right.

*North Thetford, Vermont.

Why not? He who runs should realize that Sunday is the great American visiting day. Since it is a long run the family start early but not soon enough to attend divine worship. They are nostalgic for the chicken but allergic to the church.

With a well-stocked emergency shelf the minister's wife can usually stretch the meal planned for the family to placate the appetites of the friends. Nevertheless she does not always enjoy it. When a wedding or a funeral treads on the heels of the morning service the guests should feel well heeled with a sandwich and a cup of coffee. Not so, they are hungry! Perhaps the inward welcome of the minister's wife, though she may know Emily Post backward, does not climb above the stage of sounding brass and clashing cymbal.

When the clergyman has special or regular additional appointments for preaching the nonchalant guest can disrupt the day's program like a nest of hornets in the middle of your congregation. Each spring one minister's wife sends a newsy letter to all her friends and acquaintances. In it she lists the various activities and scrvices, so far as possible of the forthcoming Sundays. "I always tell them we hope they will call on us whenever they come our way, but to be certain that we know in advance so we may plan for a happy gathering." She reports sadly "This does not accomplish the three cents' worth of good it costs."

Victims of Sunday thoughtlessness also reside beyond the walls of the Manse as well as in the Parsonage. "I was leaving for the service when sixteen relatives drove up," reported a faithful lady, with tired eyes, on Monday morning. "They come so seldom, not more than once a month, that they prefer to rest rather than attend church. I rested by preparing dinner."

Perhaps the day may come when some brave crusader will arise to denounce this parasitic custom. For his efforts he will be awarded no Oscar.

As a minister's wife I have been more fortunate than this article may seem to indicate; frequently guests have even gone to church and also have brought dinner enough for all or have invited us out to eat. When a letter of appreciation follows such thoughtfulness very evidently the second blessing has arrived.

Except in moments of weakness, I know that being a minister's wife is the best job in the world.

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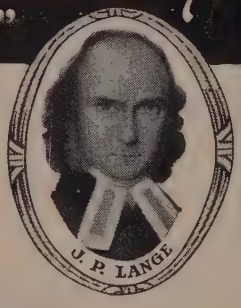

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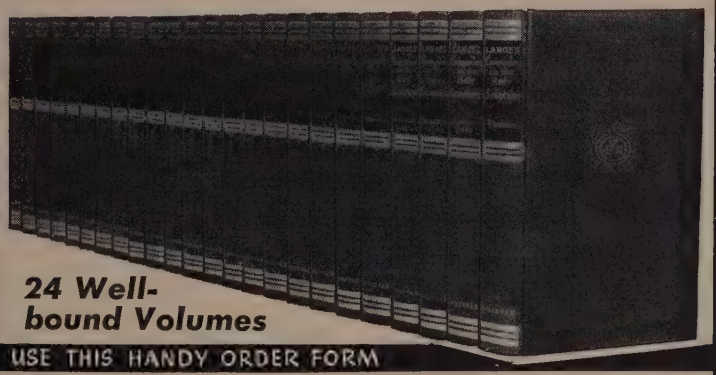

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Preachers and Preaching

The Wisest Fool and Other Men of the Bible by Clarence E. Macartney. Abingdon-Cokesbury Press. 191 pages. $2.00.

A book of sermons by C. E. Macartney of the First Presbyterian Church of Pittsburgh proves among other things that if a preacher uses the Bible as a source of his homiletics, there is no danger of his running out of material. Dr. Macartney has published at least a dozen volumes of sermons and his well shows no signs of running dry. The sermons in this book are typical Macartney material. This means that in addition to being Biblical they are characterized by skilful narration, vivid portraiture, keen character analysis, deep spiritual insight, and effective practical application. Have we a right to ask more of any one preacher?

We have here sixteen character sermons, seven from the Old Testament and nine from the New. The Old Testament characters dealt with are Solomon, Isaac, Achan, Caleb, Ezekiel, Micah, and Naaman, and those from the New are Barnabas, Cornelius, Mark, Philip, Antipas, Stephen, Thomas, Andrew and Judas. Students of the Old Testament will correctly infer that the title sermon has to do with Solomon. Isaac is "The Man Who Dug Old Wells" and Caleb "A Man Not a Grasshopper." The least familiar character is Micah. The text dealing with this little known prophet is I Kings 22:8 and consists of the words of Ahab, "There is yet one man . . . but I hate him." The sermon based on Micah is one of the outstanding discourses in the book, and its exceptionally effective close is evidence of the fine homiletical possibilities in the writings of a seventeenth century Baptist by the name of John Bunyan.

In the foreword Dr. Macartney tells us that these sermons are essentially biography and that he discovered early in his ministry that people like biography. This is undoubtedly true. People are interested in people. There are hundreds of Biblical characters worthy of such studies as these. We look forward to other books by this author in the same field. And a revival of biographical preaching in many pulpits would be highly desirable.

L. H. C.

Take Up Thy Cross by Arndt L. Halvorson. Augsburg Publishing House. 122 pages. $1.50.

This little volume of Lenten Meditations, written by the pastor of the Immanuel Lutheran Church, Forest City, Iowa, deals with two distinct phases of thcught. "The Cross of Life" series for Sundays endeavors to focus the meaning of the cross upon the various aspects of life. "The Come" series intended for mid-week services attempts to direct the reader toward a personal relationship with the Saviour and to make him more aware of the cross as the rallying point for his zeal and the directive for Christian living.

Each chapter message is direct, personal, and searching. All are well illustrated and contain an abundance of Lenten thought. However, it should be remembered that this is a volume of meditations, not Lenten sermons.

J. C. L.

Keeping Men on Their Feet by Frederick Keller Stamm. Harper & Brothers. 192 pages. $2.00.

Another of the fine series of radio sermons which he has published over many years, this new volume by Dr. Stamm of Chicago continues the same brief, modern pointed and graphic material for which he is noted. This time all the sermons center around the theme that gives the book its title: Dr. Moffatt's translation from Job 4:4.

To this reviewer these sermons lose something on the printed page. Their short staccato sentences when spoken add a power missing to me in the written word. Yet here is a master at work.

Three pastoral prayers so requested by members of his radio congregation bring to a close this volume.

H. W. F.

An Adequate Religion by Edward E. Martz. Dorrance and Company. 203 pages. $2.50.

This is a book of sixteen sermon-essays which present a very modern interpretation of Christianity as a vital force in the fine art of living. It cuts through, in a very liberal fashion, our traditions and theological vagaries to the fundamental teachings of Jesus.

Like many books which have been written in recent years, *Adequate Religion* proclaims the inadequacy of our "old time religion" as a foundation for the building of Christian life today. The author, Edward E. Martz, minister of the First Congregational Church, Oskaloosa, Iowa, begins his book with the premise that the old methods of religious interpretation are too narrow and stiff. They must therefore be cast aside. Unless modern man finds a new approach to God, he will go right on ignoring God and hating his neighbor. The consequence will be a world which will never be free from war and its awful repercussions upon all mankind. "So long as men reject new truth by clinging to the antiquated theological interpretations of yesterday, there can be no progress in morals or religion."

With such a thesis established in his first sermon-essay, Keeping Our Religion Up-to-Date, the author then presents fourteen sermon-essays as his way of correcting the inadequacy of our religious concepts and practice. He then concludes his book with the sermon, An Adequate Religion, from which the book gets its title. As indicated, this sermon suggests an answer to the whole problem of man's indifference to the God of our Fathers.

These sermon-essays are well written and are freely sprinkled with both religious and secular quotations used as points of argument and illustrative material. We do not agree with some of the author's theological speculations or his liberal interpretation of doctrine. We do, however, admire his sincerity, his honesty of mind, and his right to say that which he considers to be the truth. To the discerning reader who wants to know all sides and all view points, here is a thought-provoking book for your reading enjoyment.

J. C. L.

Resources for Worship by A. C. Reid. Abingdon-Cokesbury Press. 154 pages. $2.00.

This is a volume of fifty-five-minute sermons from the pen of the professor of philosophy at Wake Forest College, Wake Forest, North Carolina. Those familiar with Dr. Reid's earlier book, *Invitation to Worship*, will look forward to reading the present volume, which is of the same pattern. These homiletic addresses are modifications of chapel talks given at Harvard University and Wake Forest College. While serving as a special chaplain at Harvard, the author found it necessary to compress each address into five minutes. This explains their brevity and their definite focus.

No one can read this book without being impressed with the thought that a speaker who possesses a mastery of the art of making each word count can say much in five minutes. These talks are not simply little homilies. They are real sermons. Each of them is prefaced by a passage from the Bible. Now and then this text consists of one verse and sometimes of five or six. There is considerable biblical exegesis in these sermons. In addition they are spiritually illuminating and highly practical. Probably their outstanding merit is the way that they tie up with the everyday problems of real people.

These addresses should be very suggestive to preachers and other public speakers. They contain ideas which are capable of further development along a number of different lines. The

book should also be unusually helpful for devotional reading. The material is swift-moving, enlightened, and enlightening. Readers will find it worth reading more than once.

L. H. C.

A Practicing Faith by Stuart R. Oglesby. Fleming H. Revell Company. 157 pages. $2.00.

The word "practical" can well be applied to this volume of fifteen sermons. The author's approach is scholarly with an evident desire to set forth what he feels is the real meaning of certain passages of Scripture regardless of the usual interpretations. Thoughts thus revealed are applied to everyday life in a helpful manner.

This is a stimulating book, perhaps requiring more than the usual amount of concentration on the part of the reader. One suspects that when the sermons were delivered, the preacher's personality and inflection of voice made contributions which have not been transferred to the printed page. Nevertheless for a refreshingly different treatment of certain texts both clergy and laity should read this book.

F. J. C.

On Toward the Goal by John Calvin Reid. John Knox Press. 159 pages. $2.00.

Since this book is published by the John Knox Press and the given name of the author is John Calvin, it is easy at the outset to locate its ecclesiastical background. Dr. Reid has had pastorates in the Reformed Presbyterian Church, the United Presbyterian Church, the Presbyterian Church (U. S.) and is now pastor of the Mt. Lebanon Presbyterian Church (U. S. A.) of Pittsburgh. As far as this reviewer is informed, this is Dr. Reid's first volume of sermons. It is to be earnestly hoped that it will not be his last. *On Toward the Goal* is a unique and distinguished contribution to homiletical literature.

At first, one is impressed with the wide range represented by these seventeen sermons. Occasionally the reader is reminded of the sturdy, forthright, expository preaching of Scotland and is not surprised to learn that the author received part of his graduate education at the University of Edinburgh. But the book also contains material which ties up closely with the practical psychology of today. For example, the sixteenth discourse is entitled Introvert and Extrovert, and is described as a Message to Students. It is, however, not one of those psychological addresses which have masqueraded as preaching. It is a real sermon and an exceptionally fine one.

Sermon VI is entitled Dr. Jekyll and Mr. Hyde, and has for its text Romans 7:22, 24 (American Standard Version): "For I delight in the law of God after the inward man. . . . Wretched man that I am! who shall deliver me out of the body of this death." Here we have an unusual combination of the best of expository preaching with the findings of modern psychology. The closing sermon in the book is a Message for the New Year and bears the caption of Your Life as an Autobiography. Its text is Psalm 90:9: "We spend our years as a tale that told."

These sermons should be of value both to the student of homiletics and

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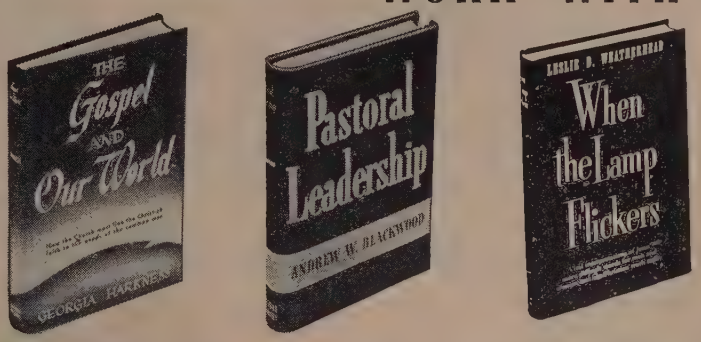

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L. H. C.

Devotional

Everyday Religion by Don Delano Tullis. The Rodeheaver, Hall-Mack Co, Winona Lake, Indiana. 64 pages.

I have never seen a devotional book like this one before. I like it and I think it will be popular if the man in the pew gets to know about it. One page contains a condensed sermon about everyday religion by that popular preacher of short, weekly sermons, syndicated by the North American Newspaper Alliance, Don Tullis; the opposite page carries a favorite gospel song carefully selected (words and music) by Homer Rodeheaver. These two men are a rare combination and they have produced an unusual, easy-to-handle, little inspirational book, designed to bring new ideas, give comfort and courage.

I left a copy with a hospitalized woman. Soon the ward was listening to these sermonettes and taking part in hymn-singing. There is material here for a story and song service just long enough not to be exhausting for shut-ins; also appropriate for "thought-starters" in devotional services by clergy and laymen.

H-L. H. P.

The School of Prayer by Olive Wyon. The Westminster Press. 160 pages. $1.50.

The late Dr. Robert E. Speer has written an appreciative foreword for this revealing study of prayer by a scholarly Englishwoman who is now doing pastoral work among the students at Cambridge. In ten chapters she classifies her message, pouring out from the depths of her own mysticism her convictions. She refers to and quotes from many authors who were fellow-students of the same approach to prayer, Evelyn Underhill being one of her favorites. Those who have a special interest in mysticism will want to secure this little volume.

F. F.

Holy Wisdom by F. Augustine Baker. Harper & Brothers. 667 pages. $5.00.

Not for a good many years has a copy of this classic on the interior life been available except through long searching in dusty libraries. It has lived for more than 300 years, "an encyclopedia of interior prayer."

There does not seem to be a single omission from all of Baker's work. Perhaps that is the greatest criticism of this volume, for so much chaff will have to be sifted to reach the grain. But grain there is, in abundance.

Divided into three "treatises," "Of an internal life in general," "Of the first instrument of perfection, viz., mortification," and "Of prayer," these in turn are put into many sections, each broken down into chapters. The accumulation will take a long time to go through, but the trained reader will quickly find the portions upon which he will long ponder.

Harper & Brothers have done us a great favor in bringing once again into print this edition of seventy-five years ago. Now when someone can read it carefully, and annotate it, making proper selections for general usage, it

will have a greater reading. Nevertheless, once again we have one of the great classics of the contemplative life at hand, much of which even today can be taken "as is."

H. W. F.

The Sacramental Way edited by Mary Perkins. Sheed and Ward. 404 pages. $5.00.

This book consists of a selection of writings from the Proceedings of the National Liturgical Weeks from 1940 to 1945. The liturgical movement in the Roman Catholic Church seeks to bring about a more active participation of the laity in the life and work of the church. The purpose of the volume, as stated on the jacket, "is to give an outline of the doctrinal foundations of this active participation, as well as of its tremendous implications in the personal and social life of Catholics, and of the practical means by which it may be brought under actual conditions here and now."

Here are thirty-four essays grouped under six sections which deal respectively with The True Christian Spirit, Action in Christ, Life in Christ, The Parish, Not I But Christ, and Re-establishing All Things. Liturgy is defined as a corporate act and a common action. All of God's people are said to have a real priesthood as sharers in the life of Christ and the Christian community. The significance of the sacraments and the sacramentals receives careful treatment. There are discussions of such subjects as Eucharistic dynamism, church prayer and private prayer, and religious education.

While non-Catholics will disagree with a number of the assumptions and teachings of these authors, there is much of value in this volume that can be appropriated by the open-minded and discriminating Protestant reader. Especially significant for this purpose are the chapters dealing with marriage and family life, the practical problems of the parish and the application of Christianity to labor relations, rural life and inter-racial relations. Through the book one finds that doctrine, holiness of life and Christian action are treated as interdependent in the work of re-establishing all things in Christ.

J. C. P.

The Adventure of Prayer by Donald J. Campbell. Abingdon-Cokesbury Press. 92 pages. $1.25.

The purpose of this book is simply stated by the author: "To deepen the prayer life of those already praying and to inspire the beginning, or perhaps the resuming, of the prayer life of those who are not." Bishop Campbell makes no pretense that his book is "new"; he concludes his effort with these words, "The hope that some may be guided to a new participation in (prayer) is the sole reason for this book. It adds to the rich literature already written on the subject one new voice to witness to his deep conviction that prayer is the 'heart of religion,' and who has found it sheer joy just to say so."

This book is stimulating; it is good to read a book of this sort. It is inspirational, as it should be; but more, it is intensely practical. It shows us How to pray, not by trite truism, not by

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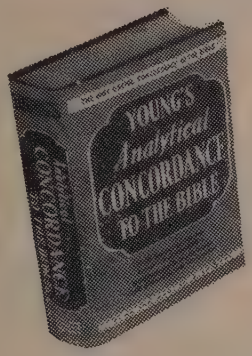

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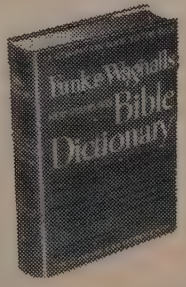

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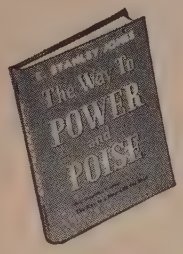

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dogmatic formulae, but by sound experience and personal guidance.

The chapter headings are suggestive: Environment of Prayer, What We Seek in Prayer, The When and How of Prayer, Praying for Ourselves, Praying for Others, Unanswered Prayer, Growth in Prayer, The Need for Prayer.

This reviewer likes the book particularly because the author avoids admirably an other-world, overly pious mysticism on the one hand and also an excessively secular, humanistic psychological jargon on the other.

For some time now, the reviewer has heard of prayer cells. He has read quite a bit and heard them much discussed at ministers' retreats and the like. While the general idea seemed to him spiritually sound, he has avoided anything along that line in his own ministry, feeling that prayer has become too much associated, in the minds of his parishioners, with a nebulous mysticism which seems more a Yoga philosophy rather than Christian faith in action.

At last he has found a basis upon which to build a prayer cell which he feels will be meaningful. He plans on getting together a select group for not only active meditation and prayer, but also with the Bible and Donald J. Campbell's book as a guide to truly effective prayer.

Most of all, this reviewer feels that by approaching prayer as an adventure, the author has captured the true spirit of prayer.

Rarely has this reviewer read a book which he can recommend with virtually no qualifications!

W. M. H.

The Bible

How Came Our Faith by W. A. L. Elmslie. Charles Scribner's Sons. 417 pages. $3.25.

Dr. Elmslie, principal of Westminster College, Cambridge, long an authority on the Old Testament, here presents "a study of the religion of Israel and its significance for the modern world." In three parts he writes of the Old Testament today, the religion of the Hebrews, and the faith of the prophets. It has an excellent scriptural index and an adequate general index.

This will probably become a source book for students as well as a most readable volume for minister, church school teacher, or layman interested in the relationship of religion to the normal affairs of life. Dr. Elmslie says in his preface, "Its primary purpose is seen in the underlying argument that its subject is profoundly relevant to present issues, social and personal."

It is the religion of the Hebrews with which he is concerned, not their history nor politics. It is the God of the Hebrews, his relationship with those gods of the neighboring lands, and Jehovah, God of Israel, with which part two largely deals. The great God had become another god of the many.

But in part three, the faith of the prophets, he points out how the one god among many again became the Eternal God. Beginning with Moses and Samuel-Elijah, he continues with Amos, Hosea, Isaiah, Jeremiah and the Poet-Prophet, with skill and pointed allusion to today. Truly he succeeds in bringing to modern problems the answer of the Hebrew religion.

A crowded type makes for difficult reading, but careful study will bring results that should stimulate teachers and preachers for months to come.

H. W. F.

Jewels That Heaven Gave by Paul J. Mann. Dorrance and Company. 198 pages. $2.50.

Old Testament stories have made an appeal to human interest through the centuries. Through them there courses the red blood of life. Feeling that at times, their inspiration has been lost because of the lack of detail and the archaic wording, Mr. Mann has set out to remedy these deficiencies by retelling fifteen of these old-time biographies in "the language of today." The titles themselves are evidence of the modernity of the idiom in which these stories are written. Noah is characterized as The First Navigator, Deborah as The Debutante, Esther as Miss Medo-Persia, Jonah as The Submarine Skipper and the three Hebrew worthies who were thrown into Nebuchadrezzar's furnace as The Fire-Proof Boys.

The opening paragraph of the sketch of Deborah reads as follows: "In the spring of 1270 B.C. Deborah the debutante came out — and she came out swinging. She was a pugnacious woman and had the final say on any subject that was brought up. Her I.Q. was o.k. and she was man enough to back up her decisions." In writing of the capture of Samson through the machinations of Delilah, Mr. Mann says: "By this time Samson was beginning to be on the ropes himself had he only known it. He came into the third round a little groggy. He underestimated his opponent. He had told her the number; he had told her the kind. Now he told her the object of his strength." Although this type of language will shock some readers, it is refreshingly different from some of the dull, pokey, excessively dignified jargon of English at its worst. Like the late Billy Sunday, Mr. Mann has a gift of expression which he utilizes in his own way.

Certain hiatuses in information are filled in with the products of the author's active imagination. We know, for example, that the husband of Deborah was one Lapidoth, of whom we have no other information. Mr. Mann, however, writes: "She sat in the shade of a palm tree by the side of the road and passed out advice and information with a lavish hand while her husband kept house and out of sight. She was justice of the peace in her district for many years." After describing the singing of the song of Deborah and telling us that "to her dramatic soprano Barak added his baritone voice and made it a duet," Mr. Mann concludes the sketch with the words: "When it was all over Deborah went home to see what Lapidoth had cooked up for supper."

No book is characterized by the whole gamut of merits. He who looks in this volume for enlightenment on the trends of Old Testament scholarship would be disappointed, and possibly somewhat silly. In writing these sketches the author has accomplished what he set out to do; he has made the Old Testament more real and interesting.

L. H. C.

Personal Adjustment

Psychology and Religion for Everyday Living by Charles T. Holman. The Macmillan Company. 191 pages. $2.50.

The preacher who helps hearers understand themselves and shows them how to live richly in these topsy turvy days is God sent. A pastor who uses the fifteen chapters of Holman's *Psychology and Religion for Everyday Living* will bless his people.

Long a Chicago divinity professor of pastoral duties, he practiced as he taught. So his treatise is a sensible application of dynamic psychology and Bible to our personal problems: worry, depressed and inferiority feelings, hate, fear, deceit, and bringing up children. He discusses environment, heredity, and conscience psychologically but as parts of "the whole person." Too scientific to be satisfied with "an integrated personality," Professor Holman keeps always as our goal "a good man." As to health he admits that both religion and medicine have applied "salve to sores" because "religion has been short on diagnosis" and "medicine has concerned itself too much with symptoms." He keeps his sights on winning men to "commitment to the will of God" and to loyal focus on Kingdom ways of thinking and acting.

Doctor Holman therefore ends each topic with a quiet call for the reader's verdict. Four times he just affirms the study's conclusions. Twice he puts Bible into imperatives. Four discussions are clinched with pat incidents from life and the Gospel. He draws the net on worry with a minister's suggestion of a second collection "just before the benediction." Repeating William James's four injunctions tellingly closes the chapter, "Make Habit Your Ally." Our mentor caps the conclusion, "A well-instructed conscience should be our guide, not our goal," by quoting a Yale leader's decision-card to "indicate the terms of a life commitment which will bring happiness and success."

Every chapter is thought through with scientific knowledge and common sense, yet written so simply that the scholarship never parades. Thoroughness and humility mark nine particularly brilliant pages on conscience. In Religion and Your Faith he notes that "Psychosomatic" is a $64 word anticipated in Psalm 103:3. With no padding Professor Holman uses 140 illustrations and 125 Bible quotes in the fine Fosdick (or is it Baptist? or merely Berean?) apposition.

The publishers have set these gems in perfect print.

D. B. H.

Live to Win by Oscar C. Hanson. Augsburg Publishing Co. 145 pages. $1.75.

"Surrounded by uncertainties and burdened with fearful anxieties" our young people are in search of solid ground upon which to stand and truth to hold to. Thus the author, Pastor Oscar Hanson, now president of the Lutheran Bible Institute of Minneapolis speaks. Having gone to conferences and summer camps with young people he here collects and presents some of the things that made an appeal to young people. Being convinced that the spoken word was a blessing, many feel that this book will carry a blessing to others.

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He speaks of the fact that many live and lose because of the wrong emphasis they place on life, upon the material, merely having a good time, fame or popularity, education and health. He shows that it is through Christ that we live and win. Chapters are devoted to some practical problems, married life, stewardship, prayer. Under the chapter It Is Fun to Live is a discussion on what about the dance, what about card playing, and movies, and how can I have fun? The book is therefore an earnest effort to help young people solve some of the problems of life and it will help many.

T. B. R.

You Can Change the World, The Christopher Approach by James Keller. Longmans, Green & Company. 387 pages. $3.00.

Father Keller is the founder of the Christophers, a group of people who are to go out into the everyday life bearing Christ. The distinguishing mark of these Christophers is three-fold: they pray for all, they go to all, and they teach all.

After explaining briefly what the Christophers are, Father Keller shows how they can go into the larger fields of life and actually change the world. He does this in education, government, labor-management and writing. He says that the book is not worth very much from a literary point of view and he is correct. It has much that is repeated which he points out is for emphasis; but the gist of it is a series of active stories of commonplace men and women who by their acceptance of the Christopher ideals have actively changed their own world and the world of many others. Though over-lengthy it is yet an excellent picture of what a group can do under the compulsion of the religious faith. Many non-Catholics are also becoming Christophers.

H. W. F.

When the Doctor Says It's Nerves by Henry Jerome Simpson. Morehouse-Gorham Co. $1.25.

This little handbook (89 pages, paper bound) by the author of *The Pastoral Cure of Nervous People* has attractive title and format. Its aim is "to meet the needs of nervous people in search of help from the printed word, to give a simple account of how they happened to be nervous and what they must do to rid themselves of this . . . torture." The book falls into two parts corresponding to this two-fold aim. The first part, Understanding Nervous Disorders includes an enlightening discussion of the "nervous temperament," its origin and development into the dark and morbid state of the neurotic. The second part, The Cure of Nervous Disorders, after stressing the curability of these conditions offers help in their cure principally in the elimination of fears, which he believes to be the basic difficulty in these conditions. In the final chapters the author stresses the importance of a positive religious faith.

The book is well worth the hour or so it would take to read it both for "victims" and for ministers and others who must deal with them. Its earlier chapters are especially good. An index would add to its usefulness for reference.

It seems to this reviewer that the author, paradoxically, has overpainted the neurotic's "dark and fearful world" and at the same time underpainted the difficulty of a cure. He has failed, also, to distinguish between conscious fears and the more basic and almost unconscious "general anxiety" that besets the neurotic. We do not feel that the religious Coueism which the book offers as a cure for fear is tangible enough to unravel the tangled skeins of the neurotic's emotional life. We are not sure, either, whether the book is addressed to neurotics or written about them. Nevertheless, a careful reading of the book should help ministers to be more understanding and helpful and it should give neurotics some enlightenment and encouragement and help.

C. R. T.

Triumphant Personality by Robert Clyde Yarborough. The Macmillan Co. 104 pages. $2.00.

Here is a small volume which will surprise the reader who may have a prejudice toward some of our modern books dealing with the subject of personality development. The author's experience in the pastorate has given him an unusual understanding of people. His educational background at Texas Christian University, Union Theological Seminary, University of Iowa has given him an intelligent balance of the intellectual process as it effects personality. As minister of the Second Church in Newton, Massachusetts, he has daily practiced some of the things he suggests in this little book to his readers.

The thesis of the author is that "the predicament of modern man" can only be dealt with by building a strong, dedicated character. The thirteen chapters include such discussions as finding the right things to emphasize in life, learning to handle trouble, facing death, overcoming despair, building up one's courage in himself and others and developing a sense of self-mastery. One of the chapters which appealed to the reviewer is one entitled "Growing in Spiritual Maturity." Here is a brief but penetrating analysis of the spiritual life. The final chapter is a summary of previous chapters and a statement of what "the radiant and inwardly victorious personality" really is.

Dr. Yarborough writes with clarity and force. His illustrations are well-chosen and forceful in their application. His topics are those which are in the minds of everybody who seeks to get out of the midst of disappointment, discouragement and fear. This little book brings a positive Christian faith to its readers.

W. L. L.

The Church

The Church: Its Nature, Structure and Function by The Rt. Rev. J. W. C. Wand. Morehouse-Gorham. 127 pages.

This belongs to the annual series of lectures on the Frederick Denison Maurice Foundation of King's College, London, the author being the Bishop of London. Its three brief chapters treat historically of the growth of the early Church, telling what it was, how it was organized, and what it tried to do.

The nature of the Church, he says, is "the instrument of Christ's personality," the Body of Christ through which "He still acts in space and time." In

(Turn to next page)

Bookish Brevities

(From page 43)

and weakness this author goes. There is dynamite in this book—and God knows we preachers need it. Here is a book with a message—something to think about, preach about and act upon today (Harper and Brothers; $1.50.) * * * Uncommon common sense, valuable information, good humor and a full load of illustrations carrying real ethical significance—all are to be found in *Spending for Happiness*, by Elsie Stapleton (Prentice-Hall; $2.75.) * * * As somewhat of an anthologist myself, I have both sympathy for and appreciation of the task to which my good friend, Dr. G. Paul Butler, has set himself as editor of *Best Sermons*. Like its predecessors, the 1949-50 issue of *Best Sermons* brings to us many of the finest examples of contemporary preaching—Protestant, Jewish and Roman Catholic. That these fifty-two sermons, selected from thousands of manuscripts, should reveal unequal greatness must be taken for granted but, taken as a whole, the book represents much that is best in contemporary religious thought and expression. The preacher, whatever his sign or creed, will be much the poorer if he neglects to study this book (Harper and Brothers; $3.)

Book Reviews

(From page 66)

the second lecture he points out the growing need for organization, the roving apostles becoming resident pastors, and the developing need for creed and doctrine and ritual.

In the final chapter he discusses the teaching and work of Christ, his revelation and redemption, which he declares to be the major function of the Church today. In the light of Maurice's own interest in what we now call "social action," the bishop says the Church is not to rule the State, nor be ruled by the State; "but it is to be within the State a continually ennobling power acting as a social conscience."

H. W. F.

The First Assembly of the World Council of Churches. The Official Report, edited by W. A. Visser 't Hooft. Harper & Brothers. 271 pages. $3.50.

Earlier Harper published the Amsterdam Assembly Series, in four volumes, and in an omnibus volume of all four. Now the fifth in the series is ready, the Official Report of the Amsterdam meeting in 1948, with a description of the main events, reports of sections and committees, briefs from most of the speeches made, and other interesting data, such as a list of participants, the Constitution of the World Church, and so on.

For reference material it is unexcelled, for here is what was done, and in brief, what was said at this historical gathering. One can hardly imagine anyone wishing to read it straight through, but parts of it certainly can be read in large chunks. Historians of the modern church, and ministers and

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						1 NEW YEAR'S DAY
2	3	4	5	6 Epiphany	7	8
9 First Sunday after Epiphany	10	11	12	13	14	15
16 Missionary Day Second Sunday after Epiphany	17	18	19	20	21	22
23 Third Sunday after Epiphany	24	25	26	27	28	29
30 Fourth Sunday after Epiphany	31	1	2	3	4	5
6 Fifth Sunday after Epiphany	7	8	9	10	11	12
13 Race Relations Sunday Sixth Sunday after Epiphany	14	15	16	17	18	19
20 Brotherhood Sunday Seventh Sunday after Epiphany	21	22	23	24	25	26
27 Eighth Sunday after Epiphany	28	1	2 ASH WEDNESDAY	3	4	5
6 First Sunday in Lent	7	8	9	10	11	12
13 Second Sunday in Lent	14	15	16	17	18	19
20 Third Sunday in Lent	21	22	23	24	25	26
27 Stewardship Sunday Fourth Sunday in Lent	28	29	30	31	Calendars "OUR CHURCH at WORK" $1.00 per set - post-paid (4-sheets to a set - 12 months) SPALDING PUBLISHERS 754 EAST 76TH STREET - CHICAGO 19, ILLINOIS	

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H. W. F.

Various Topics

The Case of General Yamashita by A. Frank Reel. The University of Chicago Press. 324 pages. $4.00.

The author, with the rank of major, was a member of the counsel of defense of General Yamashita, the loser of the battle of the Philippines. It is not a pretty story. The honor of America is involved, and the course of history may well be such that "a judicial lynching . . . stark retribution masquerading in a cloak of false legalism" will return to curse the future of the victors who so hastily and imperiously degraded the defeated general of a broken nation.

The exclusion, under the pretended laws, by which Japanese and Germans have been tried and sentenced of the guilty of victor nations makes a farce of justice and renders the laws untenable.

It was General Montgomery, I believe, who said that these trials had established the precedent that defeated generals are to be hanged by the victors. Not merely killed were they by a firing squad, but dishonored, also, in their mode of execution. And General Robertson, Supreme Allied Commander in Germany, stated as a legal basis for the assumption of power over the defeated, that by virtue of victory, the victors were beyond the law. And that is, of course, the invalidation of all the gains in civilized international relationship in the entire Christian era, in a return of the Christian West to the pre-Christian "vae victis." It bodes no good for the present judges and their victorious powers. Some day America may lose a war. There are far more millions of inhabitants in the nations of the potential enemies of our country, and far greater natural resources, than we can muster. The gravest sin has been the silence of the forces of religion. Surely, they should be the custodians of the conscience of the nations.

Supreme Court Justice Murphey, who dissented from the majority opinion upholding the sentence of death for General Yamashita, joins the author in the opinion of Thomas Paine: "He that would make his own liberty secure must guard even his enemies from oppression; for if he violates this duty he establishes a precedent that will reach to himself."

J. F. C. G.

A Bibliography of Systematic Theology, 65 cents; **A Bibliography of Practical Theology**, 50 cents. Both published by the Library of Princeton Theological Seminary, Princeton, New Jersey.

It is hard to conceive of any booklets which will be of greater value to the minister than these two bibliographies. The aim as expressed in one of them is "helpfulness rather than completeness." It is a fair description. Under the various classifications there are listed available books on the annotated subjects. Titles, authors, number of pages, publishers and date of publication are noted.

If kept in a handy place on the book shelves these bibliographies can have a very useful part in the study life of every minister and religious editor.

W. H. L.

All Out for God by Walter R. Alexander. Moody Press. 140 pages. $1.50.

This is a book telling the story of a young minister who gave himself unstintingly for the work of the Lord. Cut short in period of years, the author who was close to observe and know of his work tells of the volume of his work. Three typical sermons of this minister are included in the book. The purpose of the author is to tell what one man did in a short period of time and how his work is continued through young men and women who gave themselves to the work of the Lord through his influence. The book is well written and will be a great blessing to many.

T. B. R.

The Bible in Mission Lands by Mildred Cable and Francesca French. Fleming H. Revell. 125 pages. $1.50.

This is a thrilling story of the Bible in Mission lands. It is written by two young women who were missionaries of the China Inland Mission, but during the war were unable to carry on their work. They then became workers through the British and Foreign Bible Society. They tell the fascinating story of the origin of the translations of the Bible and the British contribution to its extension and the application of it in life as well as its progress in China, Japan, Africa and even in Tibet. This is a solid book that any minister or Christian worker will find helpful, containing facts that one likes to use.

T. B. R.

Cheng's Mother by Irene Forsythe. Friendship Press. 80 pages. $1.00.

This is a story of Mission work in China written by a missionary of the Presbyterian Church U.S.A. covering the period of time since 1926. It tells of the skepticism of the people and fear of accepting the Christian religion and slow growth in rural areas. It relates the sincerity and willing sacrifices that Cheng's Mother was willing to make after having come to know Christ. The adoption of the missionary by this Chinese woman enabled the author to learn the customs of the people better and write more clearly. This little book will give a better understanding of the problems and work that is before us in China.

T. B. R.

AMERICAN MISSION TO LEPERS CHANGES NAME

Boston—The American Mission to Lepers voted at its annual convention here to change its name to American Leprosy Missions, Inc.

Raymond P. Currier, the group's executive secretary, said the change was made in deference to the wishes of persons afflicted with the disease, who resent being referred to as lepers.

A principal speaker at the convention was Wilbur Chapman, who in 1913 founded the Mission's "Pete the Pig" movement to aid leper children. He recently returned from an 8,000-mile tour around the world during which he visited leper stations.—RNS.

The Transition of the Methodist Conference

*by Bob Shuler**

Dr. Shuler's protest against the objectives of modern Methodism is outside our sphere of comment. Whether the changing emphasis indicates a spiritual evolution or a decadence of idealism we will leave to others. But we do think this paper by the fighting Los Angeles pastor has historical data which is worth preserving—and besides—we think it makes mighty good reading.

ON June 21, I answered my 46th roll call in an Annual Conference of the Methodist church. Fifty-two years ago, at Abington, Virginia, I was licensed to preach. For six years I worked awhile and went to college awhile, supplying four charges by special appointment and engaging in all kinds of honorable effort to get through school. Fifty-two years as a Methodist preacher and forty-six years as an itinerant mean one thing: I am growing old. Really, they mean much more and of that I shall tell you.

I can honestly and with enthusiasm say that my many years in the fraternity of Methodist preachers have been happy years. I started out with little but faith in Christ and enthusiasm. But my brethren were gracious. From the first, I was given appointments far beyond my ability or deserts. At 28, I was pastor of the second largest church in the Central Texas Conference. For the next twelve years, following that appointment, I stayed four years at each of three of the strongest churches in Texas Methodism. Four years was the time limit in those days. Bishop DuBose appointed me to Trinity in 1920. I was forty years of age.

While I was in the old Southern Methodist church, I was honored far beyond my deserts. Six times I was elected to represent the church in the General Conference. Once I declined the honor in favor of Dr. J. E. Harrison, my old friend and the alternate delegate. At Birmingham, I received 136 votes for bishop on the first ballot, the largest vote ever received in the Southern Methodist church by any man who was not later elected. However, the slow but sure encroachment of modernism had begun in Southern Methodism, and the liberals were dead set against my election. The conservatives were defeated.

During all those years, up to the time of union, my brethren were my friends, even though at times some of them differed positively with me on vital issues. I engaged in many debates on the Conference floor but always felt that my antagonists were my friends. When the churches united, I could say with clear conscience that I had been treated not only justly but magnanimously by my fellow ministers in the Methodist church.

During those years the Annual Conferences were times of warm fellowship and great spiritual refreshing. Most of the bishops were truly great gospel preachers. I have seen Annual Conference sessions break up in shouts of praise, under the power of great preaching. I have seen the altars filled with seeking souls. I have seen men and women converted on their knees at altars of prayer at Annual Conferences. I preached one night in the Texas Annual Conference, meeting at Texarkana, and saw over twenty people profess conversion at the altar at the conclusion of the service. Bishop Frank Smith was presiding. Again, I preached through the evening sessions of the Louisiana Annual Conference at Baton Rouge, the scholarly Bishop E. E. Hoss being in the chair. More than one hundred people came to the altar and professed salvation during those services. For almost forty years I thought of Annual Conferences as seasons of grace and times of refreshing.

In those days, which now appear as a beautiful dream, the big question at an Annual Conference was, "Did you have a revival this year and how many were converted?" The church was after sinners. The pulpit was set to proclaim a redeeming gospel. From bishop to local preacher, men commissioned in the Methodist church to preach were declaring the fearful consequences of sin and the all-sufficient grace of God to save to the uttermost. The Methodist church was building,

*Pastor, Trinity Methodist Church, Los Angeles, California.

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advancing, marching. It was no uncommon thing for a Methodist circuit rider to arise and say, "Bishop, we doubled the membership of the circuit this year, practically all our additions being on profession of faith." Brush arbors and open air tabernacles literally dotted the land. The only circuit I ever served was in Johnson County, Texas, immediately upon arriving in that state. I was there two years. We had five small churches. Two of those churches had tabernacles near by. At the other three we builded either tabernacles or brush arbors. The whole summer was given to revival meetings. The membership was more than doubled the first year. The second year, I was able to report the membership doubled again and announce a total enrollment of members which the general minutes of Methodism showed to be the largest in the denomination. During those two years, I do not believe that I received ten members by letter. They all came through the revivals.

We had time in those days for every preacher to arise in open conference and give a report of his work. Revivals of religion always had first place. Foreign missions easily came second. Pastoral visitation came third. A preacher's own personal experience of victory in the Lord climaxed the report. I have seen these reports wind up with a shout. I have known the Conference to arise and the brethren to press forward and grip the hand of some man who had gone through the deep waters during the way and had come out victoriously. We were wont to say, "And if our fellowship below in Jesus be so sweet, what heights of rapture shall we know when round his throne we meet."

I heard an old superannuate member of the Southern California-Arizona Annual Conference say recently at Long Beach, "The Methodist church has gone off and left me behind." Looking back at it now, I realize that I have never been able to catch up since the union. I dreaded it from the beginning. But I felt that to my church, the largest Southern Methodist church in America at the time, was handed a priceless heritage and had committed to it a trust to which we must under God be true. Trinity alone remains of the mighty fortresses for evangelism that Southern Methodism had builded in the West and she remains because thus far she has fought the exterminating process tooth and nail. She is despised and hated but she still stands!

A revival meeting in a Methodist church in California is a curiosity, except in Trinity. But why rave on!

The program and process, by which the materialistic, money gathering, educational and cultural rebuilding, social emphasis parade, man-brought-in kingdom have crowded out the things that Annual Conferences used to mean to me, are here and in full control.

At Long Beach this year I felt like I imagine a trout feels when it has been taken from a clear lake and laid on hot sand. I was a stranger in the Methodist church. I recognized that my brethren were only make-believe brethren. They did not believe in the Methodism I had known. Most of the younger ones knew nothing about it. The heritage I had hoped to serve was dead. I was in a new movement with an old name. Now money is the first emphasis, by far the matter of first concern. And yet the leaders despise and hate and bitterly fight the American process by which it is acquired. Having condemned it over and over in resolutions and addresses, they accept it, finger it, count it, gloat over it, write the big figures into their books and plan to enlarge their coffers. Their barns are no longer large enough.

The emphasis on the educational program of the church comes second. Emphasis on promotion rather than evangelism, organization rather than regeneration, social action rather than publication of the grace of God, now characterize the Annual Conference.

There is no Pentecost. No shouts of new-born souls are heard. The fires have died away to ashes. We set up programs, proceed with routine, introduce celebrities, boast of our achievements, proceed with man-made plans for the building of a new world and bear the appointments read. So that I, who am about to be retired from the active ministry, can join the old superannuate who said, "The Methodist church has gone off and left me behind." I get far more joy and hope and victory out of a Wednesday night prayer meeting at Trinity Methodist Church than I do out of all the sessions of the Annual Conference combined.

God grant that a mighty change may be on its way. Ten years from now, as an old, bent, spent superannuate, I would like to limp down the aisle, leaning on my cane, and take my place in the third row end seat, and hear the Conference sing, "Amazing grace, how sweet the sound, That saved a wretch like me." I would like to hear some Bishop preach on Pentecost and the service wind up with "Praise the Lord," "Glory," "Hallelujah." I might join in. I would like to see some young fellow walk out and call mourners. My, how I would thrill as sinners, their eyes streaming tears, would come trooping down the aisles and fall on their knees at the altar (that is, if there are any altars left) and pray for mercy and saving grace.

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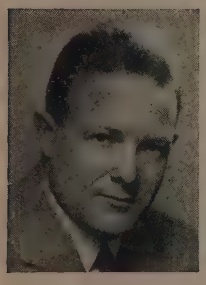
Since October, 1945, Ellis H. Dana has been executive vice-president of the Wisconsin Council of Churches, Inc., with headquarters in Madison, Wisconsin.

He holds degrees from Carleton College, Hartford Seminary, Columbia University, and was a leader on the College Cruise Around the World.



Ellis H. Dana

He is a layman of wide experience in rural and urban church work, public relations and social action, and has served both churches and educational institutions.

As an author, he has had articles on both education and religion in various educational and church periodicals, such as "Education, School and Society," "The Journal of Higher Education," "Christian Education," "The Christian Advocate," "The Churchman," "Church Management" and "Lutheran Herald"—largely in recognition of which he is listed in "Leaders in Education for 1948" and in "Who's Who in the Midwest" (Standard A. N. Marquis Co.)

As a member of the National Committee of Nine, he assisted in organizing **Protestants and Other Americans United for Separation of Church and State, Inc.**, Washington, and is still a member of its executive committee. He is also a member of the National Commission on Church, State and Education of the General Council of Congregational-Christian Churches.

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Who Am I?

*A Sermon by Clarice M. Bowman**

THE crowd had gathered in the auditorium, but the speaker had not yet come to the platform. Suddenly, towards the front, a man stood up and faced the audience. He was a veteran. Pale, emaciated, trembling, eyes searching hauntedly, he asked one question. He was asking it, he said, everywhere he went, hoping some day *somebody* could tell him the answer. "Who," he asked, "am . . . I?"

Some of the rest of us—grocerymen, housewives, doctors, students—while we may repeat glibly our names, wish in the night watches we knew the answer to that question, too. "Who am I?" "What is one person's life worth, in a world so full of seemingly impersonal forces?" "What can one mere vote count?" A man read the account of court proceedings ("The State versus John Smith"), and exclaimed, "My God, what a majority!" Overpowered by majorities, what matters one individual? Who am I? Deep in the subconscious of the peoples of the earth burns atom-fear; and nations writhe and plot in the face of it. Amidst all this, the thin cry of the soul rises, "Who . . . am . . . I?"

Who has the answer? If the Christian, what does he say?

I

First, he defines man as a *child of God*. An animal, a biped, yes; but something more.

But to say to some, "Pardon me, sir, but you're a child of God" would be meaningless—until they had been helped first to put God back into their universe. The false gods these have been going after (drink, secularism, sensation, technology, activism) are not fatherly. No percentage in feeling one's self a child of such. Rather, slaves! Only God is Father. And until these can be helped to find the real God, and put him in the center of their focus, they cannot then see their own lives in relation to him.

But before he can help the non-Christian, the so-called Christian must needs get God back into the center of his universe, too. As churchmen our lives are hurried and harried, tense where they should be resilient, fearsome when they should be strong. A. E. Gossip has a word for such well-meaning Christians: "And so they settle down to a lean, flat land, with never a rise from which to glimpse the heavens; never an august mountaintop hidden in cloud where, awed and solemnized they meet the Almighty face to face; and the hush of eternal things drowns the noises of earth and sinks deep into their souls." He speaks of busy church people who "brush past God whistling as they go."

Lord Northcliffe, London newspaper man, was told he was going blind. Yet after six weeks of puzzled examinations, the specialists reported that his eyes were not only sound, but abnormally quick and keen. But they were the eyes of a hunter, designed for far vistas, and wide horizons. Compelled to change their natural focus and concentrate on small print, the tired optic nerves rebelled. When he moved to the country, the far vistas restored the eyes made for them.

We, too, were fashioned for life on a great scale—for the far vistas, the unseen and the eternal, for big spiritual realities. But the seen and the temporal crowds us close, and creates a din of noise. We grow deafened and blinded—to God. The Buddhists reckon, not five senses alone, but a sixth: the ability to see God. The sense of God must precede self-awareness. Who is God? Then, who am I, in relation to him?

II

Second, the Christian describes man as a being who can hold converse with God in worship.

Wonder is natural in a tiny child. It can be the beginning of reverence. God to the little one is very near and real. He needs no formal saying of prayers. An eight-year-old was sitting with her mother in church when the minister said, "God is not far away . . . just in the next room." She whispered to her mother, "Next room? Why, I thought he was right here beside us!" Such awareness must be nurtured that it may flower.

The adolescent, with his peculiar sensitivity has likewise his own natural pathways to God. This is the time for exploring the meaning of worship customs and symbols, for native idealism to be nurtured by portrayal of the Matchless Life.

And what about adults in our Protestant churches? Do they know how to worship, or come prepared to worship—spiritually breathless (breathless

*Of the Youth Department, The General Board of Education, The Methodist Church, Nashville, Tennessee.

physically, yes, from having slept late)? Is there an expectancy, an aching awe at the possible miracle . . . of meeting with God that very morning?

Or have we lost somewhere the knowledge that it is a "fearful thing to fall into the hands of the living God?"—That reverence that caused the early Hebrews to write the name Jahweh with no vowel sounds, and to breathe it only in a whisper of reverential awe?—That sense of the illimitable majesty and mystery of God? A recent writer has said that people for today need, not a little god over whom they can have mastery; but a great God of Mystery. "Thou O Lord hast laid the foundations of the earth. The heavens also are the work of thy fingers. They shall perish but thou remainest." "O Lord, our Lord, how excellent is thy name in all the earth."

Religious education no longer talks of merely "child-centered" methods and curricula. The interests and needs of children and youth are utilized, to be sure. But rather, there is a new note of God-centeredness. The new religious education recognizes as its top-priority task, that of guiding lives from early childhood through youthhood and adulthood, not merely in learning about God, but in ways of worshiping him. Here religious education and evangelism come together.

When God is put at the center of our worship, the line between the sacred and the secular is blotted out. That was true in Old Testament days. Through its pages, we see a mass of people haunted by a sense of God—often a sense so vivid and of a God so holy, that their whole beings kept bowing down. Isaiah with his overpowering experience of the Presence in the temple. . . . Jeremiah pursued by a God he almost wished would let him alone. . . . Always through the Old Testament God's messenger is there. The divine is very near, apt to burst in at any moment. A dusty wayfarer, trudging an empty road, turns a corner and there are the angels of the Lord. A shepherd tending a flock looks up and there, behold, is a burning bush. Jesus never lost that sense of God. He lived habitually in it. More than all others, then, he had a sense of identity as a person. He had answer to the question, "Who am I?" He said, "My Father worketh and I work." Might a similar sense of worth, of selfhood as workers with God, come to people who seek God first in their worship?

The author of *Let's Act Now!* offers a word of advice. "Next time you're in an argument with a capitalist or a socialist," he says, "you tell him you're a theist. He'll probably think you're crazy. But actually, your answer is not foolish. A capitalist is one who believes that individuals own the wealth of the world. A socialist is one who believes that the commonwealth owns it. A theist is one who believes that God owns it. 'The earth is the Lord's and the fullness thereof, the world and they that dwell therein.' A theist has no trouble in understanding that the economic processes of mankind should be as holy as the Lord's Supper."† When God is at the center, all of life is sacramental. Worship is not in a box apart.

Yet on the opposite side comes the headline story. After spending two years drafting an International Declaration of Human Rights, the document was presented to the third session of the General Assembly of the United Nations. Brazil moved an amendment to add the word "God." But after two days of heated debate, so the headline read, "God was scratched out."

"Who are we," we might ask, "to attempt to bring the nations together—when we scratch out God?"

All down the ages, whenever the church has leapt from its lethargy and done noble things, it has been because it captured again a sense of God. Inspired by the knowledge of a Presence beside them, men will dare anything. With the fear of the Lord burned deep into their souls, all other fears die out.

III

Third, the Christian defines man as a child of God, able to worship him, and to do his will. Again, the new religious education and evangelism come together at the point of helping people not only fear God, but keep his commandments.

"Who am I?" people ask. "Am I not free to do as I please? To break what-

(Turn to page 75)

†Baker, R. T., "Let's Act Now!," Missionary Education Movement, 1948.

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The Biography of a Bird - - The Wise Old Owl

A Sermon for Children

*by G. B. F. Hallock**

THIS morning in our series of young people's bird talks I have chosen the owl. There are many species of owls and they are found in all climates and in nearly all countries of the world. There is an old saying, "Wise as an owl," though it is doubtful if owls are a bit wiser than many other birds. They are of many species, some large and others very small. One small variety is called the Screech Owl, though their cry is not a screech, but a series of rather soft and quavering notes.

Owls generally, both large and small, are termed night birds, but they see best when it is only near-dark, which enables them easiest to obtain their sources of food. They are birds of prey and feed mainly on small animals and night-flying insects. They are considered rather as beneficial birds, finding their food largely in living things we count injurious. Owls have soft, fluffy plumage that makes little sound in flight, and they have very sensitive eyes and ears. The eyes are big, round and staring, looking forward only, like in men. The eyes are fixed in bony sockets, so that the head must be turned to look sideways. This has led to the mistaken belief of some that if one were to walk entirely around an owl it will twist its head off in trying to follow with his eyes! The simple truth is that the head goes only to the half-way point and then, quick as flash, snaps back and is ready to resume its slow, steady gaze. The female is usually larger than the male. The young are clothed with soft whitish or yellowish down. Owls lay white, nearly round eggs, in nests in hollow trees, in other holes and cavities, or sometimes even in chimneys or on the ground. The young, when they first leave the nest, usually sit close together in a tightly huddled row, awaiting the coming of their parents with food, and present an amusing appearance. As we have intimated there are many species of owls, among such are the Great Horned Owl, the Snowy Owl, the Great Gray Owl, the Barred Owl, and a large number of others.

Traditionally owls are both wise and silent. It may be, young friends, that this is the lesson we need to learn. It is said that silence is golden. It has been well said that silence never makes any blunders or does any harm. I have heard of a man of whom it was said that he could hold his tongue in seven languages! Silence is the most valuable thing imaginable, sometimes. When trouble is brewing keep still. When your feelings are hurt keep still, at least until you recover from your excitement. There is a famous verse about the quiet owl. It was often quoted by the elder John D. Rockefeller and used by the late President Calvin Coolidge as a motto over the fireplace of his home at Northampton, Massachusetts. It is a sermon in itself. Think about it. This is it:

A wise old owl lived in an oak;
The more he saw the less he spoke;
The less he spoke the more he heard:
Why can't we all be like that bird?

*Assistant pastor emeritus, Brick Presbyterian Church, Rochester, New York.

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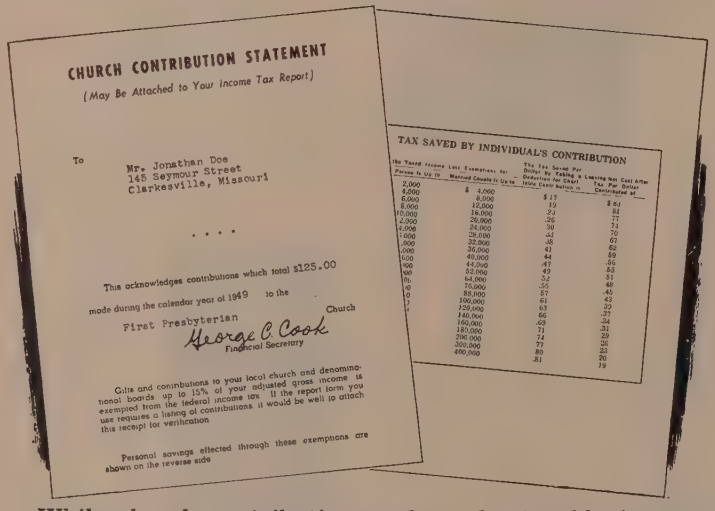
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Who Am I?

(From page 73)

ever rules I please, so long as I can get by with it?" No, not free! For laws are written into our beings and into the fabric of human relationships as inexorably as into the atom and the physical galaxies. We cannot break these laws. We break ourselves against them.

The Bible is not only a book of sweetness and light. It is a record of the spirit of man wrestling with the angel, of the nightmare of the soul, of righteousness exalting a nation but sin being a reproach to any people. The awful judgment of the Lord comes down. In the Almighty's scrutiny, Adam and Eve are ashamed of their nakedness. The Ten Commandments are not tablets for a bygone civilization. They are seared with fire into our social life today; and when broken, they break the person or group. The prophet thunders to David, "Thou art the man."

Children and youth need to become acquainted, not only with the young shepherd stained-glass window Jesus, but with the sturdy daring terrible Jesus who drove the money-changers from the temple; and who set his face steadfastly to go to Jerusalem. All of us need to be confronted at our crossroads of decision, not only with the forgiving Father-God, but with the sharp devastating teachings of Jesus about right and wrong. We need redefinitions of sin—individual and group, national and international—perhaps a present-day equivalent of Jonathan Edwards' hell-fire and brimstone preaching!

We took down off our walls a generation ago, the picture of the all-seeing eye of God with the motto, "Thou God seest me." But might it not make a difference in the way we live each day, if we felt our actions under the all-seeing eye of God? Might it make a difference to those who guide the destinies of the peoples, if they not only represented their peoples, but felt themselves to be answerable to the Eternal? A world unity can only be built upon a world faith, that will give meaning to each man as a citizen of God's kingdom.

Jehovah's injunction to the children of Israel might be dated today. "Behold, O man, I have set before thee this day life and death, blessing and cursing." Other alternatives might be added: world peace, or a world in pieces; rule by neighborhood or by saber-hood; fellowship among the nations, or annihilation. "It is a terrible thing to have discovered the secrets of God without having the spirit of God." "To know what God knows and not to be what God is, is the most dangerous thing in the world."

Who am I? A child of God, made to worship him; but more than that, capable of linking your energies and time with the mighty purposes of an ever-creative God!

How will they look to YOU a few years from now?

Your wife's eyes: What will you read in hers when she asks whether you can afford that modest cottage that's for sale?

Your boy's eyes: What will you see in his eyes the day he asks whether you can afford to send him to college?

Your own eyes: What will the mirror tell you about them when it's time to retire, and take things easier?

There's no better time than right now to sit back and think what *you* will see in your family's eyes a few years from now.

Whether they glow with happiness or turn aside with disappointment depends, to a very large extent, upon what you do *now*.

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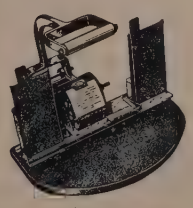

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YOUTH LEADERS PLAN EVANGELISTIC PROGRAMS

Geneva, Switzerland (RNS) — Delegates of Christian youth organization in nine European countries met at Presinge near here under the auspices of the World Council of Churches' Youth Department to plan evangelistic and other programs, especially among homeless youth, during 1950.

Reports on conditions among refugees and young people generally were presented by delegates from Austria, Belgium, Finland, France, Germany, Great Britain, Holland, Italy, and Norway. Stress was laid on inter-church aid programs based on the principle of self-help.

Pastor Tullio Vinay, head of the "Agape" Youth Center in the Italian Alps near Turin announced that the Waldensian Church was prepared to contribute financially toward aiding religious education among the youth of "still more impoverished Protestant minority churches in Spain."

The conference discussed plans for developing ecumenical (world church cooperation) work camps during the coming year and also means for enlisting the cooperation of Christian youth on behalf of displaced persons.

It was announced that these plans would be worked out in greater detail at a conference on the theme, "Evangelization of Youth by Youth" to be held at Landskrona, near Villach, Austria, in April, 1950.

Also discussed were plans for a conference on evangelistic methods among industrial youth which will take place at Bievre, France, in February.

ECUMENICAL PATRIARCHATE VOTES COOPERATION WITH WORLD COUNCIL

Istanbul (RNS)—The Holy Synod of the Ecumenical Patriarchate has voted to continue cooperation with the World Council of Churches, it was announced here following a meeting attended by Patriarch Athenagoras.

However, the Synod appointed a special commission composed of metropolitans and professors in the Halki Theological Seminary to study and report on the degree and manner in which the patriarchate may collaborate with the international church body.

The Synod acted after discussing a report presented by Patriarch Athenagoras outlining recent conversations he had here with Dr. W. A. Visser 't Hooft, general secretary of the World Council. Dr. Visser 't Hooft visited the patriarch early in November while on a tour of the Near East.

Greek Orthodox participation in the World Council of Churches has been a subject of much discussion, especially among theologians of the Orthodox Church in Greece, ever since the World Council's First Assembly at Amsterdam in the summer of 1948. So far, the church in Greece has issued no clear-cut statement on the issue.

The Ecumenical Patriarchate is the ruling body of Eastern Orthodoxy. Patriarch Athenagoras, although he is the supreme head of Eastern Orthodoxy, does not possess absolute powers but exercises an important influence over the Holy Synod, which makes its decisions on the basis of majority vote.

SEEK CANONIZATION OF HAPSBURG EMPEROR

Rome, Italy, (RNS) — Vatican officials disclosed here that a process has been started in the archdiocese of Vienna, Austria, for the canonization of Emperor Charles, last of the Hapsburg monarchs of Austria-Hungary, who died in exile in 1922, four years after abdicating his throne.

Stressing that the Holy See has had no active part in initiating the process, the officials said the Vatican had merely been notified that attempts are being made in Vienna to gather the proofs of heroic sanctity required in every canonization cause.

The Vatican officials declared that such efforts sometimes take decades, and that only when this task is completed may the promoters of the cause turn it over for consideration by the Sacred Congregation of Rites.

ASK FACTS ON DRINKING BE PRINTED

Columbia, South Carolina, (RNS)—A change in the state's libel laws to allow newspapers to print the facts on drinking and drunkenness in connection with crime and accident stories was urged here by South Carolina Baptists, meeting in their 129th annual convention.

The convention also urged local option in the sale of liquor, a change in the present system of earmarking liquor revenues for educational purposes, and for the same controls over beer and wine as on liquor.

In another action the Baptists sharply condemned the Ku Klux Klan.

Opposition was expressed to efforts to have parochial or denominational schools, hospitals or other institutions supported by the state. "Any federal aid to education should safeguard the separation of church and state," the convention said.

The session also adopted a recommendation calling for a long-range advance and capital-needs program for Baptist educational and benevolent institutions, with a goal of $7,000,000, to be divided according to need.

A record attendance of 1,230 delegates was reported at the meeting.

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Editorials

(From page 8)

fast to that which is good." There certainly is no heresy in insisting on the right to select the activities which take one's time.

No honest minister wants to dodge a responsibility. But many of us have chaffed under duties assigned us by would-be directors of pastoral activities which have little purpose or worth. Courtesy is a splendid quality. But when the issue lies between honest accomplishment and activities which are merely "time-passing," courage is the better quality.

Why not sit down and make a list of the activities which are asking your time. Put them in the order of the necessity. Then start at the top and apportion your time. Some things are going to be left out of your schedule. Someone is not going to understand. But, perhaps, the preacher can keep his health and sustain the quality of his professional services.

(Turn to page 81)

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PROTESTANT EDUCATOR BACKS WELFARE PROGRAM FOR CHURCH SCHOOLS

Grand Rapids, Michigan, (RNS) — Transportation, health, welfare and school lunch programs should be made available alike to pupils in public, church and private schools, according to Dr. Harrison S. Elliott, professor of religious education at Union Theological Seminary in New York.

Here to address the Methodist Conference on Christian Education, Dr. Elliott said he upholds the traditional American viewpoint that public funds for education proper should be restricted to public school children. But he added that all schools are entitled to general community services.

Dr. Elliott said he believed public aid for educational use by both church and non-church schools would result in a "divisive" situation in America. The plan works in Britain, he said, because the population there is homogeneous as compared with the United States.

CONNECTICUT CHURCH COUNCIL TAKES ANTI-GAMBLING STAND

Bristol, Connecticut, (RNS)—A resolution endorsing any action the State Legislature may take "to oppose the relaxation of laws regarding gambling" was unanimously adopted here by the annual meeting of the Connecticut Council of Churches.

The resolution said the Council also commended "any positive action that may be taken in the future to obtain legislation which will strengthen still further the moral foundations of our church and society."

Another Council action recommended that churchmen develop Japan, not simply as a mission field, but for its "strategic setting in world affairs."

Dr. Rockwell Harmon Potter, 75, of Hartford, a leading Connecticut Congregationalist, was reelected president of the Council. In an address, he called for a federation of churches which would "manifest the real unity that binds all Christians together."

He declared that unity "is not to be found in a monolithic, ecclesiastical structure but in cooperative effort."

HITS VIRGIN MARY ATTACK

Newburgh, New York, (RNS) — An editorial in the Vassar College student newspaper attacking belief in the Blessed Virgin Mary drew a sharp rebuke from Hamilton Fish, former U. S. Congressman, in a luncheon speech here.

The article, published last spring, stirred a wave of protests among Catholic clergymen and laymen, who requested Vassar officials for an apology and repudiation of the thoughts expressed by the student who wrote it.

"All religion is under attack as never before by atheistic, totalitarian Communism and its fellow-travelers," Mr. Fish said. "A scurrilous, wanton and irreligious attack on the Virgin Mary was published recently in the Vassar Review. There has been no repudiation of this evil story by Vassar officials—of this wicked anti-Christian propaganda and smear attack."

"We have been deluged in the past ten years with political smear attacks which have been nauseating and un-American," he continued, "but when Mary, the Mother of Christ, is singled out for a loathsome smear by a Vassar student, it has reached the depths of degradation."

Mr. Fish said the demands of the Rt. Rev. Michael T. O'Shea, pastor of St. Peter's Catholic Church, Poughkeepsie, and the Holy Name Union of Dutchess and Putnam counties were never answered in the form of an apology by Vassar officials.

METHODISTS REPORT CHURCH SCHOOL GAINS

Grand Rapids, Michigan, (RNS) — Methodist church schools gained 152,259 pupils in the last year and 1,028,336 in the last five years, according to Rev. Walter Powner of Nashville, Tennessee, head of the denomination's general school work program.

He told delegates to the Methodist Conference on Christian Education here that membership in Methodist church schools on November 1 stood at 5,807,682.

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Editorials

(From page 77)

How to Get Your Church Out of Debt

A SEMINARY student wrote to The Wells Organizations, Inc., asking for information on the debt liquidation of churches. The letter came to the attention of Colonel Lewis G. Wells who made the reply. There is so much sense in the letter that we are giving an analysis of it for our readers.

1. Do not accumulate an indebtedness until after you have adopted some workable plan for its liquidation. Too many churches violate this rule. They go into debt hoping against hope that a way will be found to pay the indebtedness.

2. If you find yourself with a debt immediately seek to develope a practical and applicable plan for its amortization even though this plan will require a five or ten-year period.

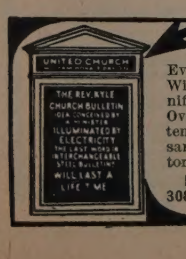
3. The responsibility for debt liquidation belongs to the laymen of the church. Many churches get this backwards. The laymen may think that they are guiding and assisting the minister; instead the minister should make sure that he is guiding and assisting them.

4. The church membership in any church, no matter how small, can and will provide the funds for debt liquidation only after they are convinced that someone else is not going to assume that responsibility for them.

5. Funds for debt liquidation may be secured by (1) setting up a special fund, and obtaining pledges from all contributing members which can be paid weekly; (2) placing the debt amortization as the number one item in the church budget; and (3) by conducting a second collection each Sunday, this to be specifically for the debt liquidation.

In a paragraph summarizing his views Colonel Wells says:

In summary I would say (1) never create a debt until after a practical plan for amortization has been agreed upon; (2) your lay leaders must recognize that debt liquidation is their responsibility; (3) don't look for outside help; (4) plan to raise it from direct gifts, either apart from or included in your budget; (5) don't plan to get it from entertainments, bazaars, etc., (6) by all means place the weekly or monthly amortization payments as the first items to be taken care of from all moneys received.



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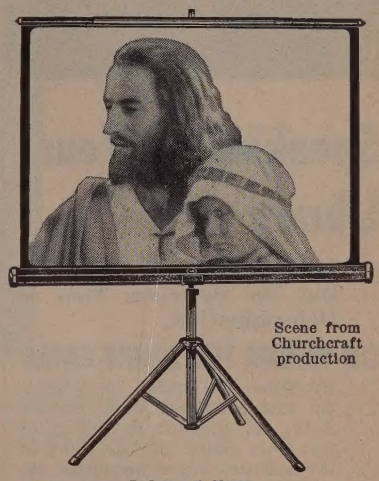

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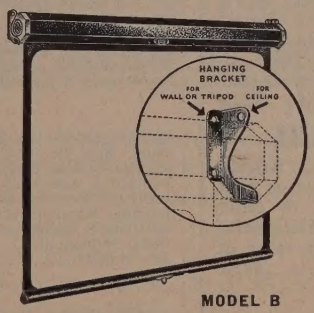

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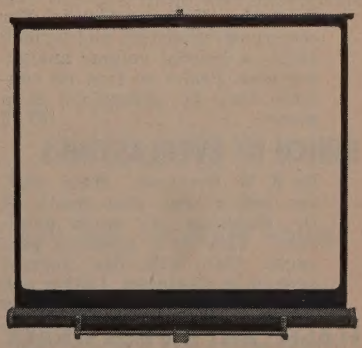

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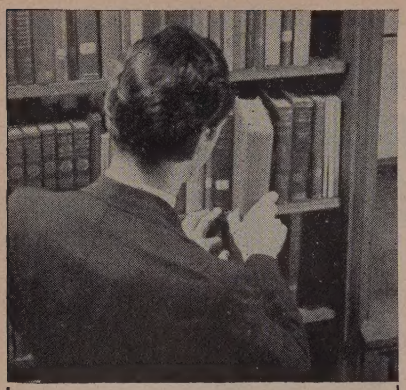

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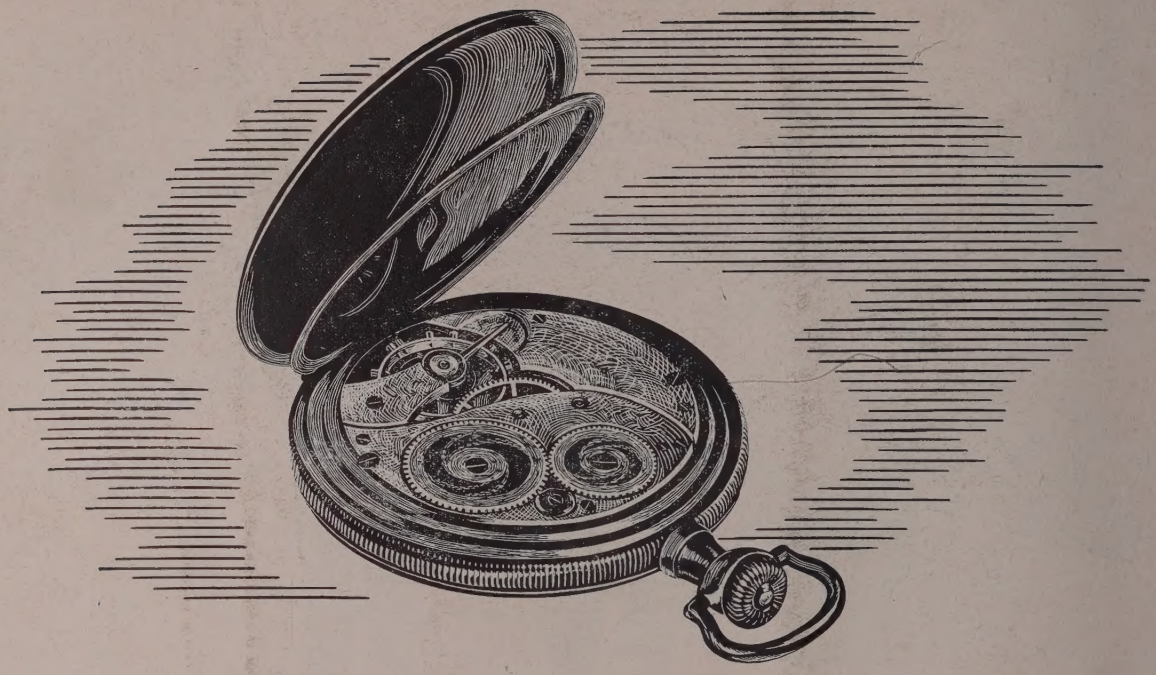

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